



the gay weekly

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MUMPS (l-r) Toby duPre, Kevin Kieley, Lance Loud, Jed Plain, Kristian Hoffman

Photo by Don Hanover, III

"American Family"
Lance Loud, p. 13

Supreme Court Decision, p. 1

U.S. Supreme Court Upholds State Sodomy Laws

By Neil Miller

BOSTON — Stunned and disappointed gay activists pondered alternative strategies and new directions in the wake of the United States Supreme Court's decision of last Monday. On that day, the nation's highest court ruled that states do have the constitutional right to prosecute and imprison consenting adults for committing homosexual acts in private. In making the decision, the Court acted summarily; that is, it refused to hear oral arguments on the issue and refused to issue an opinion. Instead, the Court simply affirmed without comment the ruling made by a Virginia court last fall that upheld the state's sodomy laws.

Three justices on the increasingly conservative-dominated court — Justice Thurgood Marshall, Justice William J. Brennan Jr., and Justice John Paul Stevens — voted in favor of hearing oral arguments on the case. However, four votes are needed for the court to consider an issue in any other than summary fashion.

The Supreme Court ruling marks a significant change from the previous pattern of decisions in which the high court had previously expanded the concept of the constitutional right to privacy. The lower Virginia court had by a 2-1 decision ruled that that state's sodomy law neither violated the right to privacy nor any other constitutional provisions. By upholding the Virginia statute without comment, the U.S. Supreme Court ruled, in effect, that the right to

privacy guaranteed under the Constitution does not include the right of lesbians and gay men to engage in private, consensual sexual activity.

The Supreme Court decision does not require that states who have repealed their sodomy laws to re-institute such laws. However, the decision lessens pressure on states which have sodomy laws presently on the books to repeal them. Ironically enough, the day after the high court's decision, the Massachusetts legislature held a public hearing on a bill to repeal the Bay State's statutes against "unnatural acts." The repeal bill is given little chance of passage (see accompanying story).

Two Cases

The court's decision stemmed from a case of two lovers — one from New York and one from Virginia — who, using the fictitious names of John Doe and Robert Roe, filed a civil suit in Richmond, Virginia, Federal District Court challenging the Virginia "crimes against nature" statute. The two men were represented by attorneys for the Virginia Civil Liberties Union. However, the majority of the Virginia court ruled that Supreme Court decisions on privacy only involved marriage, the home, and family life.

Although the court affirmed the Virginia ruling without comment, it totally ignored a companion North Carolina case which was submitted at the same time. The case involved a man who operates a

massage parlor in a North Carolina town and who was "entrapped" by a seventeen year old Marine. Even though the Marine admitted in court that he had lied to the man about his age, the North Carolina man was found guilty of "unnatural acts" and was sentenced to one year in prison. He will begin serving his sentence very soon in view of the Supreme Court decision.

Reactions to Decision

Reactions to the decision from civil libertarians and the liberal press was swift. "We can only assume that bigotry has temporarily won out over constitutional equality," said Bruce Voeller of the National Gay Task Force. Joan Tuttle of the Civil Liberties Union of Massachusetts stated "it is unbelievable that the Court would choose to deal with this issue without issuing an opinion."

Rep. Barney Frank of Boston noted that this is the "price we're paying for the Nixon court." All five Nixon appointees to the court voted against hearing oral arguments in the case. Interestingly, the lone Ford appointee — Justice John Paul Stevens — voted in favor of hearing arguments on the case.

Both *The New York Times* and the *Boston Globe* published editorials highly critical of the court decision. The *Times* saw the decision as "retrogressive" and noted that the "Court seems clearly to be beating a path of retreat from its once proud,

(Continued on page 6)

Mass Senate Kills Civil Service Bill 23-16

BOSTON — The Massachusetts Senate dealt a fatal blow to H.2541, An Act Prohibiting Discrimination in Public Employment, last Tuesday. The bill, which would have outlawed discrimination against gays under the state civil service law, had been repeatedly delayed at the request of Gay Legislation '76 in order to have more time for lobbying.

H.2541, which was defeated by a 23-16 vote would have added a single section to Chapter 31 of the state's general laws dealing with state civil service employees. "It shall be an unlawful practice," the bill read, "because of the sexual preference of any individual, to refuse to hire or employ or to bar or discharge from employment" such individual unless based on a "bona fide occupational qualification." The bill was filed for Gay Legislation '76 by Rep. Richard E. Landry (D-Waltham) and drafted with the assistance of the House Council.

The bill was originally scheduled to be voted upon on Monday (March 29), but the Senate's leading opponent of gay rights legislation, Sen. David H. Locke (R-Wellesley), was out of town on business and asked for a one-day delay through Sen. John F. Parker (R-Taunton), the Senate Minority Leader. Senate President Kevin B. Harrington (D-Salem) assented to Locke's request.

On Tuesday, gay lobbyists were expecting some debate against the measure, and had their own spokespeople ready. Sen. James A. Kelly (D-Oxford) conferred several times with Rep. Elaine Noble, and was armed with an array of information provided by Gay Legislation '76. Sen. Robert A. Hall (R-Lunenburg), the Senate's chief gay rights proponent over the last four years, told GCN that

he wore his hot pink sport shirt "especially for the occasion" to speak out in favor of the bill, as he always has. In addition, Sen. Michael LoPresti (D-Boston) also said that he was prepared to argue the bill's merits should more than one anti-gay speaker get up.

But no debate emerged. Hall told GCN that Kelly and Harrington "talked Locke out of debating against it" in favor of a simple roll-call. One lobbyist observed that this probably pleased Sen. Chester G. Atkins (D-Harvard), the senator charged with "carrying" the bill on behalf of his Public Service Committee. Atkins has shown conspicuous reluctance in the past to speak out on the subject of gay rights at all, although he has consistently voted for it.

The vote surprised lobbyists, particularly Joan Tuttle, associate director of the Civil Liberties Union of Massachusetts. Senator Walter J. Boverini (D-Lynn), who chairs the committee on which Rep. Elaine Noble sits (Joint Committee on Education), was the only senator to have switched his 1975 vote in support of the bill to a "nay" vote this time.

Gay Legislation '76 is now preparing for the upcoming vote on H.2422, a bill banning discrimination against gays in housing, employment, public accommodations, and credit. This bill, which is seen as considerably stronger and more important than H.2541, will go to the House of Representatives first, carrying a favorable report from the Commerce and Labor Committee. House Speaker Thomas W. McGee (D-Lynn) has promised to "help out" when this bill reaches the floor. The support of the leadership is often vital to a bill's passage, for which reason some observers blame last Tuesday's

defeat in the Senate.

ROLL CALL

RECORDED IN FAVOR: Sens. Chester G. Atkins (D-Harvard), John F. Aylmer (R-Barnstable), Jack H. Backman (D-Brookline), Edward L. Burke (D-Framingham), John H. Fitzpatrick (R-Stockbridge), Robert A. Hall (R-Lunenburg), James A. Kelly (D-Oxford), Michael LoPresti (D-Boston), Ronald C. MacKenzie (R-Burlington), Robert E. McCarthy (D-Bridgewater), Stephen J. McGrail (D-Malden), Allan R. McKinnon (D-Weymouth), John W. Olver (D-Amherst), Bill Owens (D-Boston), William L. Saltonstall (R-Manchester), Alan D. Sisitsky (D-Springfield), and Joseph F. Timilty (D-Boston).

RECORDED AGAINST: Sens. Roger

L. Bernashe (D-Chicopee), Walter J. Boverini (D-Lynn), Anna P. Buckley (D-Brockton), William M. Bulger (D-Boston), John W. Bullock (D-Arlington), John J. Conte (D-Worcester), Joseph J.C. DiCarlo (D-Revere), Daniel J. Foley (D-Worcester), Mary L. Fonseca (D-Fall River), Arthur J. Lewis (D-Boston), David H. Locke (R-Wellesley), Frances X. McCann (D-Cambridge), Denis L. McKenna (D-Somerville), John F. Parker (R-Taunton), George Rogers (D-New Bedford), James P. Rurak (D-Haverhill), Frederic W. Schlosstein (D-Warren), Arthur H. Tobin (D-Quincy), B. Joseph Tully (D-Dracut), William X. Wall (D-Lawrence), Joseph B. Walsh (D-Boston), and Stanley J. Zarod (D-Springfield). Senate President Kevin B. Harrington (D-Salem) does not normally vote.



Ann Weld-Harrington, candidate for Selectperson in Provincetown. (See story, page 2.)

Photo by Neil Miller



news notes

HARRINGTON RUNS

PROVINCETOWN — Ann-Weld Harrington, long-time gay activist in both Provincetown and Cleveland, is running as an openly gay candidate for the post of Selectman in this seaside resort town. Harrington, who organized last year's New England Gay Conference, is one of five candidates for the lone opening on the Provincetown Board of Selectmen. Provincetown voters will go to the polls on April 20 to choose someone for the three-year post.

Harrington promises "an honest point of view in government." She also hopes to "activate the gay vote potential in Provincetown," as well as appealing to the "straight" community there. She is stressing welfare issues in her campaign (most of Provincetown goes on welfare in the winter when the tourist business dies down) as well as issues involving the marina and fishing.

If elected, Harrington would be the first openly gay selectman in the State of Massachusetts.



Psaltery of the 12th century.

SEDER

On April 15 B'nai Haskelah will hold their annual Passover Seder. It will be at 8 p.m. in the Old West Church, Cambridge St., Boston. For reservations call 265-6409. You must reserve a seat before April 8 since there will be no tickets at the door.

WESTERN MASS. NEWS

AMHERST, Ma — One and a half months ago the People's Gay Alliance, located in Amherst, elected Demian, producer of the radio show *Gaybreak*, as president. His first official act, after abolishing the Thursday "business" meetings, was to establish a workshop/social hour series to take its place.

"The main focus of our group," said Demian, "should not be business meetings, but consciousness raising and happy gatherings."

The next organizational change the group instituted was the creation of a cooperative structure. Previously all work fell on very few persons' shoulders, and no policies or consensus could be reached because the membership (i.e. attendance at meetings) changed from week to week.

The PGA is a recognized student organization of the University of Massachusetts, and is funded for one thousand dollars for next year's operation. The PGA is open to all members of the greater gay community of western Mass.

At present the PGA has coordinators who run the gayline (545-0154), speakers bureau, Thursday workshop series, dances, coffeehouses and newsletters.

"I see my job," states Demian, "as being a facilitator/financial watchdog/

NY ARTIST CENTER

NEW YORK — A "gay forum for the arts" has opened at 260 West Broadway just south of Canal Street in New York. The space, which is called the Glines, opened on Friday, March 19, and plans to have multi-media programs every weekend. Opening weekend featured film, theatre, painting, graphics, and poetry, and a play called "The Soft Core Kid" was shown the weekend of April 2-4.

According to Don Aedenn, an artist who exhibits at the Glines, the Glines is a "large, enormous room with high ceilings. There will be a permanent rotating gallery for gay artists plus lots of spontaneous stuff. It's a very positive, experimental event," Aedenn said. "The place has a lot of spirit. It's a place for showing and sharing and I'm very excited about it."

RETURN TO UNH

DURHAM, New Hampshire — Gay people will return to the University of New Hampshire once again on April 7 when a number of the state's gay organizations will get together to hear a lecture and to get to know each other. The lecture, which will be held at 7:30 p.m. at the University of New Hampshire Memorial Union Building (ask at desk for room number), will feature Prof. Paul Brockelman speaking on the "Death of God."

The Gay student's Organization (GSO) of the University of New Hampshire is co-sponsoring the event along with the Metropolitan Community Church/Merrimack Valley. Other groups involved with the planning of the event include the Seacoast Area Gay Alliance (SAGA), the Daughters of Bilitis of New Hampshire, and the Drop-In Center of Northern Essex Community College in Haverhill.

All gay people in the northern Massachusetts/New Hampshire area are strongly urged to attend and revive the gay liberation movement in that area.

interest generator/educator. The PGA was in a state of paralysis. The apparent apathy level and sense of lack of personal power was intense. (Name any movement that doesn't run into these problems.) The hardest thing I find is convincing people of the truth that they can control the quality of their own lives. The cooperative structure is designed to do just that. It spreads the power base around and asks that everyone take responsible actions."

Another way the power gets shared is by the how-to-do-it poster series which has been installed in the PGA office. By reading the posters, anyone can take over, for instance, the running of a dance or creating their own free advertising through press releases.

"The response to the new system has been excellent," Demian related. "We have produced much needed guidelines and a strong sense of purpose and direction."

Much of the future PGA energies will be going to the approaching 7th annual Gay Rites of Spring. This year's festival (May 31, April 1&2) will be accentuating celebration, and will feature two discos (the second will have a light show), a picnic, workshops and an original musical review.

FREEING JILL

BOSTON — Demonstrations will be taking place in New York and Boston as well as other cities around the country this Thursday to support grand jury resisters now in prison and to protest use of grand juries to harass political dissidents in this country. One of the imprisoned grand jury resisters is lesbian activist Jill Raymond, who has spent over a year in a Kentucky jail for refusing to cooperate with a grand jury investigating Susan Saxe and Kathy Power.

The Boston demonstration will take place Thursday, April 8, at 12:00 at Park Street Subway station and will feature a march to the Federal Building in Post Office Square. The New York City demonstrations will take place on the same day at FBI Headquarters, 69th Street at 3rd Ave. from 4:30-6.

MATT IN BRITAIN

MANCHESTER, England — Leonard Matlovich, former air force sergeant who has been the most visible spokesperson for the struggle of gay people within the U.S. Military, will be the featured speaker at the fourth annual conference of the Campaign for Homosexual Equality (CHE). CHE is the leading gay rights organization in England, and its conference will take place from May 28-May 31 at the Guildhall in Southampton, England.

A CHE statement noted that members of the military are exempted from the 1967 Sexual Offenses Act which legalized sexual acts between consenting adults. CHE stated that "Southampton is an international seaport with about 40,000 armed service personnel based within a few miles of the conference city. A motion at the conference will urge CHE to pay more attention in its law reform work to the legislation affecting the armed services and the merchant navy."

Anyone interested in the conference should contact conference organizer Griffith Vaughan Williams, 2nd Floor, 849 Fulham Road, London SW 6, 5HJ.

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — New York State Gay Civil Rights Bill A-3211 has been released from the State Assembly's Government Operations Committee. The bill, sponsored by Assemblyman William Passannante and co-sponsored by Assemblyman Mark Siegel is directed against discrimination on the basis of sexual or affectional preference in employment, housing and public accommodations. The last time a similar bill came before the floor of the Assembly was in 1972. Then the bill was closely defeated on a roll call vote. Prospects on the present bill are uncertain. A vote on the bill should occur within the next three weeks.

Lesbian-Feminist candidate Jean O'Leary has been avidly working on her campaign for delegate to the Democratic National Convention. O'Leary joined the Udall slate of delegates several weeks ago along with Congresswoman Bella Abzug, State Senator and minority leader Manfred Ohrenstein, David N. Dinkis, Mary D'Elia, and Irene M. Nannery. The slate is part of three original slates organized by Birch Bayh, Bella Abzug,

CONVENTION DEMO

NEW YORK — The National Coalition of Gay Activists, an organization with members throughout the United States, held a news conference at the Biltmore Hotel in New York last week to announce its plans to hold massive demonstrations against the 1976 Democratic and Republican National Conventions. The demonstrations will be held in both New York City and in Kansas City.

Representing the Coalition were a dozen members from the New York metropolitan area who unveiled an extensive Gay Liberation platform containing demands ranging from the "Elimination of bars to the entry, immigration and naturalization of homosexual women and men aliens" to the "immediate release of all gay women and men now incarcerated in detention centers, prisons, and mental hospitals because of sexual offense charges relating to victimless crimes or their sexual orientation."

National Coalition of Gay Activists President Morty Manford criticized the Democratic and Republican Parties for their "callous disregard of gay people's fundamental human rights and our status as second-class citizens."

"Attending these conventions," Manford said, "will be the very people who have blocked attempts to enact Gay civil rights legislation to protect against job and housing discrimination in cities like Chicago, Boulder, Philadelphia and New York."

15 LANSDOWNE

BOSTON — Lansdowne Street manager, Greg Ryan, has denied reports that the Boston disco is "going straight." Patrons of the bar had reported that Lansdowne owner John Addison had addressed the crowd at the bar one night last week and announced that the bar was no longer "gay." However, Ryan told GCN that "it is the continuing policy of the bar not to discourage anyone who wishes to come, be they gay or straight."

and Morris Udall. After Bayh suspended his campaign O'Leary joined the Udall slate and Abzug left her uncommitted slate for the Udall slate.

While the Udall slate is a strong slate both the Jackson and Carter slates have been picking up increased strength. Unfortunately, O'Leary is fifth on the slate of six delegates and three alternates. Thus, Udall must win the primary for O'Leary to be a delegate.

The campaign for O'Leary has been strong. One-hundred and thirty Gay, Lesbian and feminist workers have been passing out fliers at subway stations each morning. On Tuesday, April 6, primary day, 100 volunteers are scheduled to be at each poll in the 20th Congressional District which extends from the upper Greenwich Village area to and including Morning-side Heights.

Both O'Leary and Abzug have received endorsements from the National Organization of Women (NOW). NOW has also endorsed one of the three alternates, William Nuchow. Now, the next endorsement is up to New York residents.

State House Hears 'Crimes Against Nature'

BOSTON — "The timing could not have been worse," one lobbyist said as the Joint Legislative Committee on the Judiciary granted H.2501, "An act Repealing Prohibitions Against Certain Sexual Acts" its long-awaited public hearing last Tuesday, at the Massachusetts State House.

H.2501 would repeal Sections 16, 18, 34, and 35 of Chapter 272 of the Massachusetts general laws, which establish criminal sanctions against fornication, lascivious cohabitation and lewdness, "the abominable and detestable crime against nature," and "unnatural acts." Lobbyists for the bill saw the timing as especially poor because only the day before the U.S. Supreme Court had, in effect, upheld the rights of states to establish such laws. (See separate story this week.) Committee chairman Sen. John J. Conte (D-Worcester), who has blocked passage of this bill over the last three years, was observed reading a copy of Page Two of the *Boston Globe* prior to the hearing ("Court Upholds Ban on Homosexual Acts" was the headline).

Gay lobbyists also saw the cooperation from the committee as not very helpful because H.2501 was slated to have its public hearing along with fully 75 other bills during the period from 1 o'clock to 4:30 that afternoon. Because

the House and Senate were both in session, more than half of the committee was always out of the room during the testimony, although the audience gallery was filled to capacity with persons ready to testify for and against the numerous and varied bills dealing with pornography, judicial process, prostitution, felonious penalties, and bootlegged cigarettes.

Reps. Barney Frank, Elaine Noble, and Melvin H. King, all Boston Democrats, were the only legislators to speak in favor of H.2501. Frank also spoke in support of his perennial bill to establish "Zoning districts" for prostitution. Rep. Laurence R. Buxbaum (D-Sharon), who filed bills similar to H.2501 as early as 1974, was the only committee member present sympathetic to the cause of the gay rights bill, as Conte offered nothing but encouraging remarks to the few opponents of the bill who did attend.

One opponent of the bill conspicuous by his absence was Supt. John F. Doyle of the Boston Police Department. Doyle, who has appeared annually at the Judiciary Committee's "sex hearing" to oppose most bills filed by Rep. Frank, was in his office at police headquarters all day, according to police sources. The overseer of the B.P.D. vice squad testified last year in



Rep. Mel King of Boston testifies in favor of the Massachusetts bill.

Photo by John Scagliotti

favor of the bill to establish a criminal penalty for "soliciting an unlawful sexual act," but such a bill was not filed this year. Rep. Frank reportedly had a meeting with Police Commissioner Robert J. diGrazia a week before the

hearing to dissuade him from sending Doyle to the hearing.

One new opponent of H.2501 was Gerald D'Avolio, a former assistant attorney general under former A. G. Robert Quinn, now legislative agent for the Massachusetts Catholic Conference. (MCC is the political arm of the Roman Catholic Archdiocese of Boston.) D'Avolio declined to give his organization's reasons for opposing the legislation, but simply asked that it be recorded against it. The Catholic group had never sent anyone to speak against this particular measure ever since 1970, when it was first filed by then-Sen. Mario Umana of East Boston, now a judge at Boston Municipal Court.

Gay Legislation '76 is openly pessimistic about the chances for passage of H.2501, even though it has been endorsed by both the American and Massachusetts Bar Associations. In addition to dealing with the most difficult political issue (sex) in a legislature that is two-thirds Catholic, there exists only one other state, (California), that has accomplished the sex-law repeal by virtue of a single legislative act. The other twelve states have all accomplished repeal as part of a general revision of the state's criminal code.

"Snuff" Departs from Boston and Los Angeles

BOSTON — "Snuff", the movie which has gained the intense disfavor of women's and gay activists groups throughout the nation because of its portrayal of the murder and dismemberment of a woman, has left both the Boston and Los Angeles areas. In both these large metropolitan areas, different tactics were used to force closing of the film and proponents of both strategies feel that their methods played a large part in the withdrawal of "Snuff."

In Los Angeles, a boycott of all Mann's Theatres plus a leafletting of Filmex and picketing of the theatre where the film was being shown resulted in "Snuff's" departure from

that city. And in nearby Orange County, Women Against Violence Against Women, who led the anti-"Snuff" fight, gained an injunction which forced closing of the film. At present, "Snuff" has been withdrawn from all of Southern California.

In Boston, an "anti-protest protest" which attempted to silence any possible publicity for the film claims credit for "Snuff's" departure from the Sack-owned Gary Theatre. Ellen B. Davis of Gay Media Action who led a broad-based coalition of organizations and individuals against "Snuff" had high praise for the "impressive coalition." "People who never worked before together worked together this time,"

Davis said. She emphasized that all newspapers in Boston cooperated in the movement to deny significantly publicity to "Snuff," including the two daily newspapers.

However, Davis was very critical of the gay male community in Boston. "The gay male community in general did not support us except for a few individuals," Davis said. "They debated the issue; they saw it as a censorship issue. This film was dangerous to women's lives. If it were Black people or Jews being murdered and dismembered, no one would have thought of it as a civil liberties issue," Davis emphasized.

A final demonstration against Sack

Theatres, which brought the film to Boston, was considered and rejected. "Demonstrations are old hat," said Davis. The Coalition plans a press release which will be released this week.

However, Davis did note that while the film had left the downtown Boston theatre, an expurgated version of "Snuff" called "Snuff 'Em Out" was playing at drive-ins around Boston. "I don't have very much information about this film," Davis said. "We believe that it's a cleaned-up version of 'Snuff,' probably with the most offensive parts cut out. But we're watching it closely."

Vara, Employees Arrested in 'After Hours' Raid

By Dean McLaughlin

BOSTON — Henry Vara and twelve of his employees from the two Bay Village bars, Jacques and The Other Side, were arraigned in Boston Municipal Court last Monday morning on charges of selling alcohol beyond legal closing hours. The charges were brought against the bars' owner and employees as the result of a raid on the two establishments by members of the department's Tactical Patrol Force and Vice Control Unit early Sunday.

At least four carloads of uniformed and plainclothes police pulled down Broadway in front of the two bars at approximately 12:45 a.m. Sunday, entered the establishments, and arrested the owner, managers, and employees. "It was like the Normandy Invasion," according to manager Donald Richards.

The action came on the second night of a 2 a.m. closing time the owners believed mandated them by the March 26 vote of the state Alcoholic Beverages Control Commission. The commission's two to one vote on that date overturned the Boston Licensing Board's January 29 decision ordering a midnight closing for the two establishments. At issue is the interpretation of

this decision.

Commissioners Vernon A. Farnsworth, Jr. and A. Ernest Zangrilli both voted to reject the local board's ruling. The opinions of both the commissioners nullified the BLB's decision and further ordered that the closing hours be immediately restored.

A spokesperson for the bars called the raids an "outrageous attempt to intimidate" their owners, employees, and customers, and vowed that they would remain "adamant in their determination to pursue the legitimate rights, irrespective of these or further attempts to corrupt the public trust and legal process by those allegedly entrusted with the obligation to protect these rights." Manager Richards said, he "thinks it's a matter of politics. I think there is someone in higher office, maybe even the Governor, who's thrown a monkey wrench into this whole situation."

Michael DeMarco, counsel to the Boston Police, said that the police acted on the ruling of the Licensing Board. Chairman Edward F. Harrington, who cast the dissenting vote, told the *Boston Globe*: "It is clear in the statute that the vote is a recommend-

ation to the Licensing Board at this point. Under the law, the board has five days to comply with the ABCC's recommendation or reject it. If they fail to comply the licensees may reappeal. They would then seek a final order from the ABCC, and it would be binding over the local board."

The text of Chairman Harrington's opinion had advised the Boston board to "disregard (the majority's recommendation) with as much disdain as the majority of the Commission has displayed toward the grievous needs and demands of the neighborhood people which were embodied in the local board's order for reduction of hours." The chairman urged the state legislature to "immediately abolish the part-time Commission," which he charged has been "long filled by individuals appointed for political reasons rather than for legal or administrative competence," and to "Replace them with a full-time administrator of experience and ability who will serve coterminous with and at the pleasure of the Governor, and thereby will be responsible to the demands of individual people."

"This is the chief end of public

service," he declared. "By this decision the present part-time Commission has forfeited its right to continue to serve the public."

State Representative Barney Frank thinks that "the Varas know they're washed-up." Most observers feel that they will have little chance on a reappeal to a commission lacking Zangrilli, whose term of office will expire April 7. If an appeal is lodged by the bars, the ABCC is legally required to provide all parties with seven days written notice of a new hearing. Thus the April 7 deadline will pass without the Commission's hearing the case. It is a virtual certainty that the person appointed by Governor Dukakis to fill the vacant position will be in agreement with Chairman Harrington that "this Commission has never accepted jurisdiction to hear appeals on the merits in hour reduction," and that "whenever an unelected state administrative agency acts contrary to local authority in an area always considered within the local authority's absolute purview . . . the principles of democratic government are disregarded and the people are not heard by their government."



EDITORIAL

NOW WHAT?

Monday's Supreme Court "decision" affirming, in effect, the state's right to establish laws which criminalize private, consensual acts was the most disgraceful judicial conduct by any court in the United States during this century.

"Decision" appears in quotations because we wonder how much actual deciding was done. During the last decade, the Supreme Court has decided many issues involving privacy rights (such as the right of individuals to possess obscene materials in their homes, the right of women to terminate a pregnancy, or the right of unmarried persons to purchase contraceptives), and those conclusions were always reached after thorough hearings of arguments, both pro and con, dealing with the issues and the facts.

Last week, the Supreme Court veritably sealed the question of the right to sexual privacy for at least another decade, not by listening to both sides, but by "affirming without opinion." The Court, in an unusual and highly prejudicial move, simply refused to review the convictions of two Virginia men sentenced under that state's "crime against nature" statute.

And if the manner in which the six justices reached their conclusion was

strange, their conclusion was even stranger. The ruling is a giant step backward for the right of privacy of all citizens, gay and otherwise.

Since 1961, thirteen states have repealed their sex-regulating statutes, thus leaving the United States and the Soviet Union as the only two major countries in the world with such laws. The supreme courts of three additional states have ruled them unconstitutional, and the American Bar Association has urged their repeal, as has a bevy of diverse groups, ranging from the American Psychiatric Association to the American Jewish Committee. Clearly, the trend of both the legislatures and the courts of the several states has been in favor of, not against, the rights of individuals. In the landmark Supreme Court case of *Katz vs. the United States* (1967), the Court explicitly stated that every person has a right to freedom from unwarranted government intrusion in a constitutionally protected area. Although the "area" involved in *Katz* was a telephone booth, the analogy is obviously applicable to the bedroom as well.

The *Boston Globe* rightly termed the ruling a "retreat on rights," and charged the court with "disturbingly and inexplicably narrowing the rights

of ordinary citizens." The *New York Times* attacked the method as well as the decision itself, warning of "bad news for the country and for the future."

Gay people have belabored on this issue far too long and far too hard to allow the efforts of years to be evaporated through this obscene ruling. Our fights will continue, if not in the courts, then in the legislatures.

The hopes of too many gay people have been based on the judicial process, which, as is plainly evident, is at best unpredictable. Monday's affirmation points to the dire need for electing public officials with social consciences, ones who will hopefully appoint ideologically compatible jurists. Perhaps Rep. Barney Frank was right last week when he commented, "That's the price we have to pay for the Nixon court." Only homosexuals, the court said, in effect, are to be denied constitutional rights.

Whether the court's action was a singularly conspicuous manifestation of prejudice by the justices, or whether it is but the beginning of a retrogressive trend to begin America's third century, remains to be seen. It does not, however, signal the End of Gay Liberation. It does suggest new tactics.

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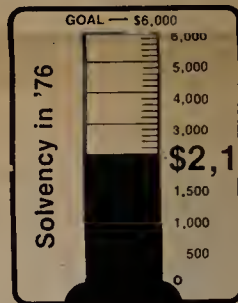
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rainbows for gmc

Dear GCN,

How marvelous and encouraging it is to have the privilege of personally growing with a new gay mens' social organization (The Gay Mens' Center of Boston) that, at last, offers a wide variety of opportunities for gay men to meet each other and share in a relaxed, non-competitive, humanizing environment.

The Center, in only a short period of existence, has begun to offer a whole spectrum of interesting, diverse social and educational activities. Whether it's been enjoying the open, honest relating in an Assertiveness Training Workshop; listening and participating in a panel/group discussion on gay mens' health by two sincere and open gay doctors; taking in the consciousness-raising, thought-provoking experience of a well-taught course on homophile history or just rapping casually to relaxing music for part of a Friday or Saturday evening with men from a variety of different life-styles, the Center offers, from my brief experience and point of view, a viable and healthier gay-oriented social alternative for New England's gay men . . . like a pot of gold, it's just waiting there to be discovered and enjoyed.

Rainbowlight, energy, and love,

Byron

gay theatre

Dear Friend:

I'm in the process of establishing a new, off-off-Broadway theatre, devoted to the gay experience. The theatre will be located in Manhattan, and we expect to open our first production in early April. Among the productions scheduled are: an original farce entitled "The Soft-Core Kid"; Harold Pinter's "The Collection" on a double bill with John Bowen's "Trevor"; an adaptation of "The Women" called "The Girls," using only men (Sylvia becomes Sidney, Mary becomes Mark, etc.); a musical revue starring the extraordinary John Michel; and a brief comedy about Sir Noel and his "adopted daughter," written by someone privy to this bittersweet side of Coward.

While our concern for presenting gay-oriented works of artistic worth runs deep, our budget does not. That's why it will help us to know now whose readers would be interested in our activities. If you know of a playwright who might like to submit a manuscript, please have them contact me through GCN Box 580.

Sincerely,

John Glines



symposium

Editor:

I would like to comment on the recent Gay Symposium that was held on campus at Rhode Island College in Providence, RI. Having the opportunity to attend only one session I did so rather reluctantly. Afraid of who would be there or who might recognize me was my real problem. However, my personal feelings were greatly relieved when the speakers on the panel spoke of their individual experiences at coming out of the closet. Guest speakers were Prof. Hubert Kennedy, professor of mathematics at Providence College; Ms. Marti Paglio, club owner; Ms. Elaine Noble, House of Rep., state of Mass.; and "Ernestasia," female impressionist. The different life styles and dealings each of these speakers talked of were very interesting. I must commend each of these panelists on their originality. Speaking to the audience and telling things the way they really are, and not how we all would like to believe it were. Individually, the speakers were excellent in that they hit home often. From Elaine Noble telling what it was like telling her parents, and Ms. Paglio expressing that that Butchy look and the D.A. haircut will hamper your chance to get that position you filled out an application for, regardless of your experience or education, to Prof. Kennedy's decision of making public notice of his being gay on a very religious campus where he has an unblemished record of teaching; to Ernestasia, who got right down to the street scene of growing up black and then being gay, a subject of two minorities.

I do wish that more of these symposiums are held in the future and that perhaps more people who, like myself, can listen and learn that together we may all be gay, but alone we are still individuals in a very touchy society.

J. Toolio
Providence

gay perfection

Having a lover followed coming out, the way marriage follows engagement, or at least that was my belief two years ago when I first made my debut in a gay bar. It was here among my friends, my brothers and sisters, that I felt proud — I felt a gay pride that I never felt before in my life, and I didn't know where to begin or what to do with this new-found pride. Yes, this was my coming out party — but if coming out is the state of being reborn, then coming out is also the confirmation that you were born and are alive, well and gay. For me this experience was the end of a trying beginning, but for others, it's the beginning of a disastrous end, and most probably because our gay identity is defined by a straight society. So we fit society's mold, not our own. We are a people with no culture or "Great Society," however, we are a people, and when there are people that have common interests, philosophies, and desires and these people stand together — they make a culture — and in time they make a "Great Society." But this is all the people, and I for one am not all the people, we cannot stand together to make a culture until we as individuals fulfill our own needs first, and it is in that spirit that I come back to my original belief of two years ago that is constantly reinforced, that "having a lover follows coming out." My search for the perfect lover goes on, endlessly (at least for now); there are fantasies, the baths, bars, theaters, meeting houses, and of course the ADS, which are written in complete explanation, and speak for themselves. I don't know if my search will end with an ad or begin with one. It is a lonely and long road ahead, but every road ends somewhere. I've been down a good many roads, and I have had good times and bad, close relationships and fast encounters, good conversation and many loves, and every experience remains a part of me reflecting those times. All the men in my life constitute a part of me — each represents me, but it's not me I want, — that I have. It's a relationship with someone who can understand me — someone I can understand, made up of a good friendship, and until I find that someone, I'll continue my search or maybe I should have a second coming out.

Jeff Trani

not a vote

To the Editor:

A full page advertisement urging Gays to vote for Governor Milton Shapp for President appeared in the *Gay Community News* issue #34 of February 21. It clearly and falsely stated that Gay Activists Alliance of Philadelphia endorsed the ad.

We believe it to be very important that you and your readers be made aware that GAA Philadelphia has no connection whatsoever with the ad. No person or persons at any time has had the authority to usurp the decision making process of GAA which has been violated by this advertisement.

We feel the following three points are important to an understanding of our position:

1. GAA Philadelphia is prohibited by its own constitution from endorsing any candidate for political office.

2. GAA Philadelphia has never on any occasion discussed support or non-support for any Presidential candidate. More specifically, we never discussed this particular advertisement and, therefore, of course, the advertisement was never approved by us.

3. GAA Philadelphia hopes that our correction of this advertisement will not be interpreted as opposition to Governor Shapp's candidacy, but we feel duty bound to protect the constitutional procedures of our organization.

Sincerely,

Harry T. Kelly
for GAA Philadelphia

LETTERS

glass closets

Dear GCN:

If there is a real Bruce Joep, then let him call me. As a contributing photographer to GCN I use models to illustrate articles in a widely distributed newspaper. The models agree to have their pictures used and often published on the cover for everyone to see — that includes friends, relatives, employers, and GCN readers, whoever they might be. I feel it is shabby for any reader to resort to name calling (i.e. "Marlboro St. Marshmallows") in a letter to the paper when referring to two young adults who were willing to be used to illustrate an article which didn't necessarily represent them or their views. Finding people who are willing to have their photograph in GCN is not easy and I resent the implication that the reference implies. So, to those of you who don't like the models I use, and especially to the real Bruce Joep — call me and you can have the courage of your convictions printed for all the world to see. I think people willing to be pictured in GCN deserve congratulations and NOT derision.

Get the picture?

Don C. Hanover III



gays

TV

To the Staff of WCVB, Mr. David Frost and the ABC producers, production/creative staff of the ABC Monday Night Special, "Homosexuals, Out of the Shadows":

How gratifying and rewarding it was to see and hear The David Frost ABC Monday Night Special, "Homosexuals, Out of the Shadows." Both ABC, The David Frost Staff, and WCVB-TV, Boston, with the help of some courageous individuals, have presented an atypically honest and accurate program that deserves supportive comment. I personally would like to commend all those responsible for this excellent television "Special." It offered, in my opinion, to the late-evening television public one of the first opportunities to see some homosexuals and some facets of homosexuality in a truly human, healthy light.

Also, I wanted to state how beautiful and exhilarating it was to listen to the courageous honesty and candid, at times touching, conversations of the men and women (both gay and non-gay) who brought themselves publicly "out of the shadows." Through their positive actions via the opportunity to communicate in a relatively non-biased way through this program, they have, most likely, initiated bringing a larger segment of the "silent majority" more "out of their shadows" ("closets"). And hopefully, at the same time, they and this ABC program have awakened in the minds and hearts of some non-gays, a less stereotyped and biased point of view, and a more broadened outlook of homosexuals and homosexuality. Hopefully, ABC, WCVB-TV, and The David Frost staff have initiated and opened a more accurate and responsible direction for national and local public-news media, in all its facets, towards guiding more people (both gay and non-gay) "out of the shadows" of ignorance, bigotry, and oppression on the subject of homosexuals and homosexuality. Sincerest appreciation and congratulations on a job well-done (and to all those for making this program possible).

Sincerely,

Byron Sokolik

apologies to patty

Dear Editor,

In the Letters to the Editor section of your March 13 issue, you reprinted the National Office of Dignity's response to the Goodstein/Advocate Conference in Chicago. Among the signatures listed at the end of that letter is listed one 'Patricia Keefe, National Treasurer'.

Immediately upon reading this I forthwith consulted my birth certificate and my driver's license. They both indicated, after careful examination by a noted archaeologist, that I was indeed male!

Knowing the predilection of the government for error, both in policy and documents, I then called upon the other National Officers, as well as a number of friends, for their expert opinion as to my gender. After a somewhat heated argument lasting several hours, the consensus was reached that, yes, I was male. There were, however, a number of abstentions and reservations.

Finally, to give you the benefit of the doubt, I consulted our files and the original copy of the letter sent to you. Lo and Behold! It too stated that I am male, inasmuch as I signed the missive as *Patrick Keefe*.

Dear friends, GCN has come a long way in a short time, and we in Boston and the New England area are justly proud of you and your emergence as the only serious rival to the circulation and influence, on the east coast, of the *Advocate* (Goodstein, notwithstanding). This, however, involves an increased amount of professionalism, the above error being possibly an indication of lack of such. For most of us, our names, and all that is represented by such, are important, especially to those of us who are 'out', at some risk to that 'name'.

I trust that in the future you will evidence more sensitivity in this area. Thank you and keep up the good work!

In Dignity and Freedom,

Patrick Keefe, National Treasurer
Dignity



good & bad

Dear GCN:

I'm writing you on behalf of many gay sisters and brothers here in Florida who want to say "Right On" to all you beautiful people at GCN for your courageous expose of David Goodstein's shenanigans. We deplore Goodstein's conservative pro-establishment values in slandering the gay liberation movement. His elitist conference at the Chicago Hyatt Regency adds insult to injury.

While Goodstein has a right to his opinions, I believe he is no representative spokesperson for the gay community. It is gratifying to read of the gay community's indignation of Goodstein's Jan. 14 "Opening Space" column in the *Advocate* and his exclusive conference in Chicago which he hopes to deal with gay liberationists by keeping them out of the straight media. So far, the protests and criticisms aimed at Goodstein and the *Advocate* is considerable:

1. The New York Gay Activists Alliance is circulating an "open letter" criticizing the Goodstein editorial — it is being endorsed by many gay groups across the country.

2. Editorials exposing Goodstein's tactics in numerous gay publications such as *Newswest*, *GCN*, etc.

3. Letters of protest to Goodstein himself by many gay individuals and organizations: the President of Dignity, Mark Segal, Rev. Ray Broshears, the Gay Academic Union of Florida, etc.

4. Protests made by several of the *Advocate's* own contributing writers; the resignation of the *Advocate's* New York editor.

Thank you for the articles and editorial concerning the *Advocate* and Goodstein. We agree with you. Keep up the good work.

Stonewall Committee

Box 2084

Hollywood, Fla. 33020

Letters to the Editor should be 200 words or less. All letters submitted for publication must be signed; names will be withheld upon request. GCN retains the right to edit all letters.

NEED OF THE WEEK



Clark University Gay Students Organization needs \$200 to help pay off debts they incurred during the 4th annual New England Gay Conference. All contributions will be greatly appreciated. Make your check out to Clark Gay People. Send it to Clark Gay People, c/o Clark University, Box A-70, Worcester, MA 01610.

Decision Backs Sodomy Laws

(Continued from page 1)

forward position in this delicate and difficult area of the relationship between citizen and state. It may indeed be reflecting a gradual lessening of concern for such matters on the part of the American public. If so, that is bad news for the country and for the future."

The *Boston Globe* editorially called the decision a "blow to every citizen who wants to live an unconventional but private life. We cannot help wondering whether," asserted the *Globe's* editorial writers, "in the constant struggle between liberty and order, liberty is losing ground."

Noble "Devastated"

Rep. Elaine Noble of Boston told GCN that she was "devastated" by the court's decision. "It is a judicial slap in the face," Noble said. Noble assailed what she called an "exceedingly conservative court" that put its primary focus on "home rule." She compared the gay rights struggle to that of the black civil rights movement and noted that it was the 1954 Supreme Court ruling that gave impetus to the gains of blacks. Without a supportive Supreme Court, Noble doubted that the gay movement could make any real gains.

Noble also feared that the court's decision would influence voting on the gay rights bills pending

before this year's legislature. "I'm afraid that this will really influence people's voting," Noble said. "It's perfect ammunition for opponents of gay rights."

When asked what gay people could do to make necessary changes in the political and judicial process, Noble was unequivocal. "Get Ford out of office," she said.

Struggle Continues

Bruce Voeller of the National Gay Task Force was less pessimistic than Noble. "There is unquestionably an aura around the decision that is depressing," Voeller said. "It unquestionably prevented us from making a large leap forward. But we've got to realize that it doesn't change any laws."

Voeller asserted that the National Gay Task Force, which initiated the Virginia case, planned to take the case back to the Supreme Court for re-argument. There is a 25 day period after a Supreme Court in which re-argument is permitted. Voeller hopes to get a large number of groups — including the National Council of Churches, the American Psychiatric Association, and the American Bar Association — to make supportive statements in order to "educate" the court. But he admitted that the "chances are not too great."

Voeller asserted that the emphasis now has to be on the state-to-state approach to legal reform. He noted that New York, as well as several other states, has laws on the books that exempt married couples from the sodomy laws. The issue of discrimination against single people could be a way to pursue this issue as opposed to the "right of privacy" approach that was so unsuccessful in the Virginia case, according to Voeller.

Practical Effects

The practical effects of the court decision on the day to day lives of gay people is not expected to be significant at this point. Gary Hayes of the Boston Police Department told GCN that the Department is not planning any change of policy as the result of the court decision. "All this does is validate the state laws [regulating private sexual activity]," the aide to Police Commissioner Robert J. diGrazia asserted.

Jerry Cohen, lawyer for the two lesbian WACs who were dismissed from Fort Devens last summer, told GCN that "In Massachusetts, the courts are more bound by the Balthazar decision than by the Supreme Court decision." The Massachusetts Supreme Judicial Court ruled in the Balthazar decision that commission of "unnatural acts" by consenting adults in private was not a crime in Massachusetts.

Civil Service Can Bar 'Flaunting' Gays

By David Brill

SEATTLE, Wash. — Last year's new guidelines for federal employment promulgated by the U.S. Civil Service Commission were not intended to

of Appeals recently ruled. According to the *Federal Employees News Digest*, the case involved a Seattle gay activist who had worked for eight months as a clerk-typist for the Equal Employment Opportunity Commission.

The Civil Service Commission's investigation of the man charged him with flaunting his homosexuality by kissing men in public; stating his name and occupation to a San Francisco newspaper, and giving his views on "closet queens"; indicating "by his clothing and manner" that he intended to continue homosexual activity as a way of life, and filing a legal challenge to the refusal of the county to grant him and his lover a marriage license in an incident that was widely reported in the newspapers and on television.

On July 3 of last year, the CSC issued new criteria for evaluation the suitability of individuals for employment, stating "there must be some rational connection between the individual's conduct and the efficiency of the service." Under the new guidelines, the CSC ruled that merely to be gay is not a disqualifying factor but "criminal, dishonest, infamous, or notoriously disgraceful conduct" is grounds for dismissal. It is under this section that the young man, a member of the Seattle Gay alliance, was charged.

The man appealed his case to the U.S. Court of Appeals for the Ninth

Circuit, which turned him down. The Court accepted the Commission's arguments that "his repeated flaunting and advocacy of a controversial lifestyle, together with the publicity in which he was identified as an employee of the EEOC, would lead to 'possible embarrassment to, and loss of public confidence' in the agency and the CSC." The court specifically pointed out in its decision that this case is distinguishable from prior federal court decisions upholding the right of "private, discreet homosexuals" to public employment.

As it has also been reported that one of the offenses that the man was charged with was going to work occasionally in drag, Bruce Voeller of the National Gay Task Force told GCN that the Task Force would not take up the case. "It's not a gay issue," said Voeller. "It's a transvestite issue."

Amherst to Debate Rights

AMHERST, Mass. — The Amherst town meeting will vote in early May on whether to approve a proposed amendment to the town by-laws enlarging the Citizen's Review Commission's function to include the hearing grievances from persons discriminated against because of "sexual or affectional preference." The amendment, sponsored by the Citizen's Review Commission itself at the request of Western Massachusetts gay activist Demian, will be voted on by 240 town meeting members.

If the proposal is accepted by the town, the amendment to Town By-law Article 1 Section 20 would then read, "The Commission will act to assure that the benefits of equal opportunity and equal protection of the laws are extended to all persons coming within the Town of Amherst and to assure that no person shall be denied, because of race, religion, ethnic or national origin, sex, affectional or sexual preference, or economic status, any right to which she or he is entitled by

laws."

In addition to adding the phrase "affectional or sexual preference," the proposed change also adds the word "she."

Amherst gays are urged to send letters of support to Nancy Eddy, Chairperson, Board of Selectmen, Town Hall, Amherst. Letters can also be sent to Demian, WMUA, University of Massachusetts, and these letters will be forwarded. If anyone feels that they cannot sign their name, it is possible to send a letter of support and state on it why they cannot sign their name.

Also anyone who has been harassed in Amherst by either the police or a business, or discriminated against in housing or employment, should send in testimonies. These letters of testimony are important in order to convince the town meeting that there is a need for the amendment. Names and phone numbers will not be released but are necessary to verify stories. All testimonies should be sent to Demian, WMUA, U. of Mass., Amherst.

NGTF

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gcN



A Gay Person's Guide To New England



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300 Gather for New England Gay Conference

Diversity Conference Theme

WORCESTER — Three hundred gay people from throughout the New England states gathered at Worcester's Clark University last weekend for the fourth annual New England Gay Conference. The conference, planned and organized within a short period of time by Gay People at Clark, was entitled "Our Diverse Selves." The conference, held at the Clark Academic Center, featured a series of workshops ranging from Gay Civil Rights to Community Health to Rural Recreation to a Third World Workshop. Two workshops on Sado-Masochism and a workshop on "Male Masturbation" were among the most popular at the conference. Entertainment at the conference included a poetry reading by the Good Gay Poets as well as anyone else who wanted to read plus a concert by Jade and Sarsaparilla and a performance of the Boston Ballet.

The Mailbox, a local Worcester bar, provided a free brunch for all conference participants on Sunday.

Loretta Lotman, former GCN staffperson and former Media Coordinator of the National Gay Task Force, gave the keynote address at the conference. Admitting afterward that she had the Advocate Invitational Conference held the same day very much in mind, Loretta told the crowd that "the worst thing we can do is to try and censor each other. The important thing is our diversity. We owe each other the dignity to listen to each other."

"I challenge you," Loretta continued, "to go to the workshop that you're most angry at and most fearful of . . ."

Gays and the Media

Joe Abreu, chairperson of Gay Media Action (GMA) gave a workshop on Gays in the Media. He summarized briefly the methods and history of the organization's effort to promote more honest and positive portrayals of the gay lifestyle from the national networks. He stressed the need to form solid channels of communication in



Gay Students at Clark who organized last week's New England Gay Conference pose for picture. They are (l-r) Ellen J. Gardner, Lorraine Martinez, Robert Davis, Paul Camic, Charles Stahl, Bill Wallens.

Photo by Neil Miller

order to move with more haste against unrealistic or negative characterizations. Telephone call-chains are being set up in order to more efficiently mobilize people on short notice to protest intended objectionable programming.

Abreu stated that in Boston the week of April 12-16 is being singled out for a concentrated write-in and telephone campaign directed at Channel 4 (WBZ-TV). The station maintains, according to Abreu, that it does not know the strength of the gay community, or even if there is one. He cited the station's refusal to heed the complaints of concerned gay people about the made-for-TV movie "Born Innocent" and a "Police Woman" episode featuring lesbian murderers. He also mentioned the "low and destructive consciousness" exhibited by the Eyewitness News, especially in its treatment of the Dave Kopay story. Kopay is the former Washington Redskins football player who came out last December. Len Berman (Eyewitness Sports) asked "what perverts" would be playing in

major league sports next.

Bar Politics

One of the more interesting workshops at the conference was "Bar Politics." The workshop was led by Ann Weld-Harrington, Provincetown gay activist who is running for Selectman in that town. The workshop provided a discussion of how to make bars more responsive to the gay community. A suggestion was made

that community leaders go to a bar that isn't doing too well financially and suggest a community-responsive type program that would bring in business as well. The idea was that if you could show a businessperson that "responsible" actions were economically feasible that you would have at least one bar that was responsive. If that was in fact a success, some of the other bars might follow suit.

Some men from the Boston Men's Center talked about how that group was providing an alternative to the bars for many men in the Boston area. It was also pointed out, however, that many gay people remain "locked in the bar syndrome" and that one should work through the existing bar "System" to make those structures more responsive.

One woman, who said that she had followed Loretta Lotman's instructions and gone to workshop that made her the most "angry" was critical of bars and their role in the high incidence of gay alcoholism. She also pointed out that gay people were "pouring" their financial resources into what she felt were the "pockets of exploitive" bar owners.

Although no decisions were reached, it has clear that many people at the workshops felt that bars were a reality that had to be dealt with in as constructive a way as possible.

Women's Workshops Highlight

By Mary Kennedy

Two workshops at the Worcester conference were workshops that were for and about women.

"Women Loving Women," led by Ellen Gardner, dealt with the technical aspects of female sexuality, including diagrams and well phrased, relaxed explanations of the locations, functions, etc. of the female sexual organs.

During the initial stages of this first workshop, several women objected to the presence of the men. These women felt that "Women Loving Women" should be exclusively for women. Other women believed the education should be denied the men. A vote was taken, as a result of which the men were told they might remain. The men, however, decided to leave anyway. Several women felt that the sensitivity of the men to women's feelings seemed to help further mutual understanding and rapport for the rest of the sessions.

The second half of the "Women Loving Women" workshop encouraged more participation. Questions were asked and many women shared their attitudes and experiences about/with: masturbation; sexual techniques; myths about female sexuality; fantasies; guilt studies; and other phases of sexuality.

Women from the Worcester area ran the "Women's Consciousness" Workshop. Their first discussion was about lesbians on college campuses organizing other lesbians; helping develop

women's centers at which lesbians and straight women might discuss mutual problems and interrelate in general; and/or develop similar groups with gay men, adding the discussion of sexism



Loretta Lotman

Photo by Neil Miller

per se to problems needing consideration.

The second part of this meeting gave each participating women a chance to talk about her individual attitudes towards Coming Out and being a member of any lesbian or gay organization. Concern was expressed about the possibility of negative labels resulting from any such group membership. Attitudes ranged from those favoring membership in conservative groups through the gamut to those who favored more overt lesbian feminism.

Clearinghouse Planned

On the final day of the conference people met to discuss the possibility of setting up a New England Gay Clearinghouse. The Clearinghouse, its location yet to be determined, would function in a variety of ways. Generally it would serve as a central information center where anybody wishing to obtain information on a gay-related issue would be able to do so without having to go through various other

sources. The Clearinghouse would also give advice to new gay groups on how to start an organization. Interest was also expressed on the possibility of the Clearinghouse having access to attorneys and businesspeople. A further goal includes a well-equipped library. In addition, the Clearinghouse would plan all future gay conferences. The most important benefit of the Clearinghouse according to its proponents is its potential ability to unite the diverse factions of gay life under one central organization, thus giving more power to the gay community.

A meeting is planned for Sunday, April 11, 1 to 5 o'clock at Clark University Academic Center. All those people who are not just interested but are willing to do actual work as well are urged to attend.

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Chicago Conference Sets Up Federal Lobby

CHICAGO — An organization to lobby for federal gay rights legislation was established last week at the Advocate Invitational Conference, called by *Advocate* publisher David B. Goodstein. \$60,000 was raised to help set up the new organization at the conference, held in the Chicago Hyatt Regency O'Hare Hotel on Saturday, March 27. At the same time, a coalition of groups made up of the lesbian-feminist caucus, representatives of the Metropolitan Community Church (MCC), and a lone Third World person successfully engineered the overwhelming defeat of the resolutions aimed at the gay “spoilers” and “revolutionaries.”

66 people attended the conference which had been surrounded by controversy since its organizer, *Advocate* publisher Goodstein, had castigated many gay spokespeople as “neurotic, unkempt” and “disassociated from their constituency.” Yet despite the stir around the conference, Jean O'Leary and Bruce Voeller of the National Gay Task Force, Rev. Troy Perry of MCC, Frank Kameny, Kay Witlock of NOW, Charlotte Bunch of *Quest*, and Bob Lynn of the California Democratic State Committee all were in attendance. Also present in Chicago were Arli Scott of Boston's Unitarian Universalist Office of Gay Concerns and Joe Beckmann, aide to Rep. Elaine Noble. Noble did not attend the conference.

The composition of the by-invitation-only conference was, according to Beckmann, “primarily male, and exclusively middle-aged.” Although there were only 12 women out of 66 at the conference (Goodstein stated that a third of the invitees were women), the women were, according to Beckmann,

“the only dynamism in the group.” Arli Scott observed that the conference was clearly a case of gay lawyers and businesspeople meeting “selected gay activists. I never saw so many three-piece suits in my life,” Scott told GCN.

The decision to establish the lobbying group was passed by a narrow 33-28 vote with 5 abstentions and was the first of many votes that reflected a significant ideological split in the people attending the conference. Those who opposed the resolution were in favor of waiting until a more “representative” group was formed and this same group generally favored resolutions giving women more input in the lobbying group, openly using the word “gay” in the group's title, waiving fee requirements, and defeating the resolutions on “spoilers” and “revolutionaries.”

“The hardest fight of the day” in the series of ideological battles, according to Arli Scott of Boston's Unitarian-Universalist Office for Gay Concerns, was the fight to establishment a co-directorship of one woman and one man. “It was really a class thing. The men in the three-piece suits just couldn't conceive of two people running a group. Their model was a trade lobby. The lawyers and the millionaires understood only a hierarchical structure.” According to Scott, at least one man left the conference as a result of the vote.

The vote that caused the most bitterness was the group's decision to exclude transvestites and transsexuals from the lobby. This vote split the generally united front of the women with the National Gay Task Force representatives “defecting” to join the more conservative faction. Joe Beckmann, aide to Rep. Elaine Noble told

GCN that “this one was really scary. It divided the good guys.” And Arli Scott, who also favored including all sexual minorities, added, “I was stunned at the arguments people were using, especially women. The arguments used against including transvestites and transsexuals here reminded me of arguments used in the women's movement back in 1970 against lesbians.”

“They (the conference organizers) were very paranoid,” Beckmann asserted. “The Minnesota thing was very much in their minds. (Minnesota's gay rights bill was defeated last year, many feel, because of gay division on whether to include transvestites and transsexuals.) They would sell anyone down the street to get a piece of legislation passed.”

The most dramatic moment of the conference came at lunch when the entire women's caucus walked out before dessert when it was announced that Nay Lehrman, editor of the male pornographic magazine *Oui*, would be the luncheon speaker. Governor Milton Shapp of Pennsylvania had been the original speaker but was replaced at the last minute by Lehrman, who was introduced as a “friend of the gay community.” “I don't think that they knew how offensive they were being,” Scott noted. “There was a low feminist consciousness at that meeting and a low gay consciousness.”

Many of the people who stayed challenged the *Oui* editor and criticized the “sexism” and “exploitive” nature of his magazine. *Oui* is owned by *Playboy* publisher Hugh Hefner.

Despite the divisions of the conference, both Scott and Beckmann were generally positive about the results. “I'm interested to see what comes out

of it. I feel good about it. There was a lot of agreement even within the small select group about things like openness and accessibility,” Scott said. “I'm just sorry there wasn't more time for consciousness-raising,” she added.

Jean O'Leary of the National Gay Task Force stated that she was “very pleased because we did everything we had to do. I felt apprehensive and excited before we got there but I'm glad we were there. I just hope that people can get the bad taste out of their mouths from all the controversy.”

O'Leary told GCN that the new organization is expected to be established within the next few months and at present the National Gay Task Force is in charge of nominations and elections to the board of directors. The Board will then hire the lobbying group's staff. May 15 is the deadline for nominations and for the board. Elections will be held in July and any interested gay person who pays his or her \$15 membership fee can vote for these positions. The \$15 fees can be waived upon request.

“This is not just another national organization,” O'Leary asserted. “There is only one focus here and that's a lobbying office. It's not for everyone to jump into. I don't mean that it's some sort of exclusionary organization. But I think it will clearly be a specialized one.”

When asked about the possible role which David B. Goodstein, the *Advocate* publisher, would have in the organization, O'Leary said, “I just don't know. I assume he'll be on the Board. But I don't know what kind of role Goodstein will have.”

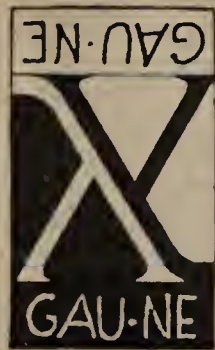
Goodstein was out of town and unavailable for comment when GCN contacted him last week.

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program:

Saturday

- 10:30 — Registration begins
- 11:00-12:30 — Papers & Discussions
- 1:30-5:30 — Papers & Discussions
- 8:30 p.m. — METAPHORS, by Martin Duberman, and other scenes presented by the Emerson Homophile Society for the Arts, Studio Theater, Ell Center.

Sunday

- 2:00-2:30 — GAU Business Meeting
- 2:30-5:30 — Papers and Discussions

Topics Include:

- Gay Liberation and Libertarianism — a discussion by Robert Nozick (author of *Anarchy, State and Utopia*)
- Philosophy and Sexuality — a paper by John Graves
- Androgyny — a discussion by Mary Rowe and a paper by Paul Barstow
- Gay Issues in Women's Courses — a discussion
- Penile Plesythmography and Homosexuality — a discussion by Charles Bonnell
- Sports and Sexuality — a panel discussion
- Homosexuality and Paedophilia — a review of the evidence by David Newton
- Gay People in Organized Religion — a panel discussion with, among others, the Rev. Tom Oddo, of Dignity
- Health Issues for Gays — a discussion with Sanford M. Reder, M.D.
- “A Very Natural Thing” — subject to availability of the film.



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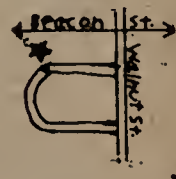
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Rhode Island Conference Stirs Political Activism

By Annette D. Gagne

PROVIDENCE, R.I. — In what Rhode Island gay activists hope may bring about a heightened political awareness within the Rhode Island gay community, Rhode Island College held a week-long Symposium on Homosexuality from March 22-27. Guest speakers, including ex-Sgt. Leonard Matlovich, Rep. Elaine Noble, and Rev. Troy Perry, repeatedly brought up the importance of political involvement to those present at the various sessions on law, social services, lifestyles, acceptance, and religion.

Cathy Cranston, a member of the Rhode Island College Gay Alliance said, "The one thing this week made clear to me is the importance of political action. It's a matter of life and death. We have to get involved."

And Rev. Joseph Gilbery of MCC/Providence noted, "The importance of the symposium went far beyond the college community. I think it meant a great deal to gay people throughout the state." He added that a lot of people "came out" during the symposium.

Gilbert also stated that the Providence District Attorney's office had received over 100 complaints about the Symposium from parents of R.I.C. students. However these complaints were not taken seriously. "Their attitude seemed to be that the students have a right to spend their money on a symposium on homosexuality if they want to," he said.

Interestingly enough, most of the attendance during the week was composed of "straight people." Cathy Cranston asserted that the purpose of the symposium was to educate both gay and straight people about the gay community and show greater visibility. "We wanted to let people know something's going on. We wanted to activate thought on gay issues," Cranston said. She estimated that attendance during the week was at least 25% gay.

Audiences for the different sessions ranged from 80 to about 300, with most people turning out for ex-Air Force Sgt. Matlovich's appearance.

Matlovich spoke on, "The Gay Drive for Acceptance." His Madison Avenue delivery and his polished presence kept the audience's attention. He began with an exercise. "I'm going to walk through the audience," he said, "and point to the people who are gay. As I point to you I want you to stand up and show that you're proud."

Matlovich went up and down the aisles grinning at people in the crowd who grinned back and giggled. He didn't point to anyone. After a few minutes he returned to the front of the room and explained the purpose of the exercise "is to make straight people in the audience know what a gay person feels like living with the possibility that you may have to stand up and account for who you are and what you are."

Matlovich said he was planning a "media blitz" to be launched within the next two or three months. This would involve buying advertising time on television and space in the press to promote the cause of gay rights. He and his lawyer Craig Patton are organizing the campaign through the Matlovich Foundation for Civil Liberties.

When asked how he felt about criticism from anti-military, leftist gays, Matlovich replied, "I welcome it. I don't agree with them but I think it's beautiful that we have all these different points of view." Throughout the evening Matlovich beamed and preached the gay pride gospel. After his talk the audience stood and applauded. Dozens of people went to the stage to tell him they had been inspired by his message.

"Religion and Gay People" was the subject of the Wednesday night session which featured Reverend Troy Perry, founder of the Metropolitan Community Church and author of *The Lord Is My Shepherd and He knows I'm Gay*. Also on the panel were Reverend Tom Oddo, National Chaplain of Dignity, and Susan Cogger, coordinator of the Unitarian-Universalist Association's (UUA) Gay Caucus.

Perry tried to reach the audience with his outgoing southern manner. He spoke in a loud, clear voice and peppered his discussion with jokes evoking appreciative laughter from the audience of about 100 people.

Perry went back to his own struggle with his gayness and described how he found God after a suicide attempt. He then decided to serve the religious needs of gay people who feel abandoned by conventional religion. He held the first MCC service in October of 1968. Now Perry says there are 20,000 members of the MCC and 94 churches in seven countries.

The brutal killing of a gay member of Perry's congregation radicalized him. He soon started to organize picketing of companies that fired or

discriminated against people who were gay. He urged gay people in the audience to press politicians on how they stand on the gay rights issue.

The panel on Gay Lifestyles scheduled Rep. Elaine Noble as the main speaker. A female impressionist was substituted when Noble failed to show up. She did arrive 45 minutes into the program, however, and joined the rest of the speakers. Noble was late because she was delayed in the House of Representatives.

Controversy and hard feeling erupted over the subject of bisexuality. Some people felt Noble did not respond sympathetically to the problem of bisexual oppression within the gay community. Rev. Gilbert asserted that "many people were offended because Noble insinuated that you were one or the other and that women who called themselves bisexual are afraid to call themselves lesbian."

Although there were those who were displeased with Noble's attitude toward bisexuality, there was applause for many of the things she said. She urged support for the Abzug Gay Rights Bill and political action, "within or without the system."

She expressed fear that, "We have about five years to get major legislation through, then there's going to be a conservative backlash."

Noble's concern was shared by panelist Marti Paglio, who owns a gay bar in Rhode Island. She said, "It's a political world. They can fire you tomorrow and not tell you it's 'cause they found out you're gay." Paglio asked the audience, "How many of

you can say, 'They know where I work that I'm gay?'" Out of over 100 people only 12 or 15 raised their hands.

Also on the panel was female impressionist, Ernie Carr. He hinted that the rest of the panel was not entirely representative of the gay community, partly because they were all white and partly because of their middle class occupations. "Some people don't like the stereotype screaming sissy," he said, "but you have to remember that person's gay and that person represents a part of gay life."

Carr said that he felt less oppression as a gay person in the black community than in the community at large. In a white, straight society, he said, "If you're both gay and black, you have a hard way to go."

Other sessions during the week included the topics of law and social services. The social services session focused on alcoholism among gays and the lack of adequate VD treatment for gay people.

The Panel on Gay People and the Law featured Rhode Island state representative James Aukerman, who talked about two gay rights bills that are currently pending in the state legislature.

The Symposium ended Saturday night with a disco dance that was all but rained out. The few diehards who made their way to the dance were pleased with the overall effect of the symposium. Cranston said the week went off without any harassment from the campus' straight community and that there was an upsurge of interest in the Gay Alliance at R.I.C.

Welfare OK's Foster Parents

BOSTON — The Massachusetts Department of Public Welfare last week made public the results of a year-long investigation into the Department's Foster Care Placement. The study was precipitated in June 1975, according to Assistant Commissioner Beth I. Warren, as a "response to a series of events and allegations concerning homosexual exploitation of children, fraud in the payment process for foster care, and the unauthorized care of children" by Welfare Department personnel.

The purpose of the study "was not to take action against certain foster parents solely because of alleged or self-proclaimed homosexuality," according to the report, but rather to determine whether a child's placement is adequate.

One of the first recommendations that the report made concerning "Single Male Foster Parents" states: "Based on findings in this case review, homosexuality per se is not evidence of unsuitability as a foster parent. Individuals should not, therefore, be rejected as foster parents solely because of alleged or self-proclaimed homosexuality."

The study also recommends the development of "an understanding of gay lifestyles and dynamics" within the department, as well as "using resources outside the department for these cases, especially those homophile organizations and university departments in the Boston area, which have demonstrated particular expertise in this area."



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By Matthew Perry

You don't have to move to the country to have a good communal lifestyle. It is possible to create a gay space for group living in the city, as has been proved by Boston's Fort Hill Faggots, 18 men living in five houses. Below is their story. Perhaps their experiences could help you to form cooperative living situations in your city or town.



Lots of Fort Hill Folks

I stopped into the Walt Whitman house kitchen one night before the bi-monthly meeting. Lester was in the middle of preparing dinner for the three people who live there, and making granola for some future meals.

"I usually spend a lot of time in this room, talking with people who live here or anyone else who drops in." Although the kitchen wasn't an exact replica of the Walden's kitchen, I could easily see that this was a comfortable place to sit and have some coffee/tea and easy-going conversations. I thought that sitting in the kitchen for hours talking about what one felt was important and sharing different perspectives was an aspect of life that had disappeared with an earlier generation. Yet it seems to be an integral part of life on Fort Hill.

Bobby arrived with all his worldly goods. He is 22 years old, an art student of interior design at the Vesper George School of Art. Bobby told his parents earlier this fall that he was gay; his parents were upset. Two days later they sent him to a psychologist; then they would lock him in his room, afraid that he would have a bad effect on his younger brothers. Four months later Bobby came to Fort Hill.

He says, "It is like beginning life all over again, a clean, fresh experience." He stayed at Fort Hill for three weeks; that night he had brought all his possessions.

Lester called the folks of the Walt Whitman house into dinner. I sat in

the living room and played with "Paragoric," the house cat. At 8:00 three of us wandered over to the Pleasure Dome for the bi-monthly meeting of the entire collective.

The large living room of the Pleasure Dome had a huge tapestry hanging on one wall. Someone lightly played the piano; others began to arrive. People greeted each other, caught up on the news of the past few days or hours, situated themselves. About 15 people attended, and the first five minutes were spent finding out why the ones missing were absent.

Someone called for the floor to mention that members had a fine, spirited time that day moving refrigerators from the Walt Whitman to a place where they were more sorely needed. On that positive note, the meeting began. They discussed having more community meals on a regular basis, where all members of the collective could eat together. They felt that the one held the week earlier was constructive experience. They talked about setting up gardens on the ground around each house, keeping an ongoing record of the doings at the collective, organizing the collective weekend when an expert therapist would come and run groups that would re-establish, redefine and question the make-up and development of the collective.

They decided to devote a part of each meeting to "criticism and self-criticism." The discussion of this

began to become a little too heated, and soon became awkward and faded out. As soon as the meeting was over, people banded together to help Bobby move his things in.

I was shown around the Pleasure Dome, discussed with Gregg the planned alterations for the second floor and wandered back to the Walt Whitman. By that time, Bobby's stuff had been all moved in and people were sitting around having an informal welcoming party.

I stopped into one of the houses on Fort Hill to talk to Paul Tellalian. Paul is a pro-feminist counselor. He is 30 years old, has a degree in pharmacology and much work background in alternative social services. He is presently working on his director's degree in psychodrama. He loves music, poetry and dance. His round, smiling face with its waxed, walrus moustache has been a familiar sight in Boston since the earliest days of the movement. Paul is an original member of Fort Hill Faggots.

"It started out as a joke," he said. "In the Gay Pride Parade of 1973, my friends and I carried a banner that said 'Roxbury and Jamaica Plain Queens for Revolutionary Action'." The next year the banner read "Fort Hill Faggots for Freedom."

The men that marched with these banners all lived in the Fort Hill area of Boston, a low-rent area like the many in all cities that attract working class and counter-culture people of various classes. Often these areas have inexpensive houses in great disrepair for sale. The Fort Hill commune is made up of a series of these houses that were purchased and are currently being repaired by gay men. The collective owns all the houses; the individuals pay rent and expenses and make their own repairs. The houses sport revolutionary names like "Stonewall" or "Walt Whitman," or they reflect the owners' feelings like "Pleasure Dome." At this time there are five houses, one of which is totally paid for. Individuals pay \$60 a month for room and \$10 to \$12 a week for food. The collective belongs to a food co-op. Each house has its own checking account and handles its own rent, utilities and taxes, but is responsible to the member who made the original down payment.

The phones are in one person's name

good reputation in the area. He said that he came to Fort Hill in the fall merely looking for a place to stay; he hasn't yet left.

"I'm not as involved with the place as many of the others," he said. "But I am involved with Walt Whitman house."

There seem to be three different kinds of attitudes at Fort Hill. Some are totally involved with making all five houses a collective. Others are mainly interested in their own house and still others use the space as a rented room.



Bobby

photo by Jane Picard

Bobby:

"I feel like it's an adventure in my life"

in each house and he is responsible for it. Other living expenses are the responsibility of the individual. The only time the collective financially sponsors something is when all houses are involved in a special event.

There are three to five people for each house. Each person has his own room. The kitchen and other rooms are designated as common spaces available to any member of the collective whether he belongs to the house or not.

The next time I dropped in at the Walt Whitman David was making about seven loaves of bread. He's a tall man with long auburn hair, a poet of

Ken moved into the Stonewall, but felt that the space was too political for him. He left to travel around the country, but returned and took up residence at Pleasure Dome. Ken has never lived with a lover. He has always lived with roommates except for a short period in which he tried cooperative living with straight people. He finds the houses meetings good, but the community meetings he considers "a necessary evil." When asked about the politics of the place, he replied:

"The people who have been here a long time overexaggerate the role of the community. It's simply a cheap

ots for Freedom

ommunal city living

shelter."

Freddy is about 43 years old, writes poetry, some of which has been published in *Fag Rag*. He has lived at Fort Hill for about 5 months now. He defines himself politically as "more or less a socialist." Freddy feels that the collective is not that important to him. He did not attend the closed weekend

because he was working on a manuscript. He felt that the weekend discussion with a therapist was "good for a lot of young people, especially people worried about their image and

tried in vain to develop a stable collective. He was one of the group that bought the Stonewall. He was all in favor of the closed weekend to bring together people at the five separate houses, making a better collective atmosphere.

The closed weekend that took place in February was well-attended. Many felt that it did have an effect on the feelings of household members.

"It's turning into a commune," Robert says. Robert, who is 18 years old, has been at Fort Hill for six months. He has lived in communes before, and in a boarding house. Robert was lovers with David when he came to the commune, but they have since broken up. Yet he stayed on. Robert's ideas seemed to represent those of about half the people. He enjoys the household and is more committed to that than to the collective. Attending the weekend, however, made him feel more in touch with the rest of the commune.

Lester felt that the weekend brought him closer to men he had only known casually.

So far Fort Hill has only male members. The only "rules" for entrance have been that a man is gay-identified and pro-feminist. Many members feel that they would like the group to be better integrated.

"Up to now, it has been too separatist in that we are mainly white, well-educated males." He felt that women would be welcome. John Kyper also expressed the feeling of wanting women in the collective. He said he believed that the collective would help them buy their own house. This feeling of an obvious lack of white male

photo by Jane Picard

Lester

Cambridge to see former friends. He stays close to home because he finds enough change there to satisfy his needs for a growing life.

"I feel like it's an adventure in my life," he said.

Gregory, who has lived in the area of the collective for three and one-half years now, says that the people here "may not like each other, but live a very concrete common bond." He feels

weeks after one person moved in, it was noticed that not enough domestic energy had been devoted towards cleaning up. This was brought up to his attention. "I found that living here is domestically more demanding than I thought." I asked if this were enough to make him move out, but he said no.

I would say that Fort Hill has enough people with enough diverse talents and interests that all the work is done with little need for the people to police each other. Things seem to flow smoothly and freely for the 18 Fort Hill Faggots for Freedom.

Freddy:

"I moved into the collective to become much less encumbered by things"

Photo by Jane Picard

inadequacies."

This is the first time that Freddy has lived with a group of people. He had lived with lovers, roommates, and alone, but feels that the collective is the best experience in living that he has had. Although he is not interested in all aspects of the collective, he has been active on the entertainment committee and has set up poetry readings and workshops.

"I'm interested in a non-materialistic existence, to become more creative, to transcend self. I moved into a collective to become much less encumbered by things."

Others are devoted to the collective idea. John Kyper, an original member of Fort Hill, has long been interested in a stable communal living situation. He presently lives at Stonewall, and has been with Fort Hill since spring of '75. Before that John lived in a three-decker house in Dorchester where he

supremacy goes much deeper than words, as most of the people I met here seem to have a common lack of need to put another person or group of people down to establish their own sense of well-being.

This is not to say that the people of Fort Hill are totally devoid of anger. Yet their anger takes the form of an honest attempt to live a lifestyle that is rejecting the white, anglo, male-supremacist concepts. They try to fight against the rules and regulations that we all have learned growing up male in our culture. They hope that Fort Hill can offer an alternative based on pro-feminist lines.

Yet Robert felt that a gay woman should not move into the house. When asked about a black male, he answered yes without hesitation. Fort Hill runs an ad in GCN specifically asking for black gays to join them.

Lionel, a black member of the collective, is a student at Harvard. He had always lived with roommates until he moved to Fort Hill in October. He finds that being black is relatively unimportant. He loves living at Fort Hill, finds little time to go back into

that the people do care for each other on a deep, daily basis. He defines himself as a gay separatist about both women and men. He would not mind seeing women in the commune. He had devoted much of his energy to the commune, but now feels that he is ready to move on to develop other aspects of his life. He felt that Fort Hill has a very good effect on people's attitudes towards themselves and their way of forming relationships. Within the structure there seems to be less emphasis on monogamy, fidelity or promiscuity than in the male world generally.

"People don't live in a group and not develop some kind of subgroup supremacy," I was told by a friend. However, the warm, flowing way that is happening at Fort Hill doesn't seem to include this one-upmanship. With 18 beautiful faggots living together, one cannot expect a total consistency of outlook and of course there were some disagreements. Each person interviewed was asked if there were any substantial disputes that created major friction, but no one felt that there were. Case in point: in a matter of two

Photo by Jane Picard

Lavender Thumb

By Horizon

Cheyenne, Wyoming has never been known as a haven for hitchhikers. But as many hitchhikers have discovered, it's a hard place to avoid. I had just been let off on Interstate 80 only to discover a line of about 5 hitchhikers stretched about a mile wide.

I took my place at the end of the line. On the way there, after having a brief chat with each comrade, I found out that none of them had been there less than overnight, and the first one had been there for three days.

As I stood there watching the cars pass all the others, I realized the only way I would get a ride that went past then was to show each driver I was interested and different. So I pulled up my pant leg up to my knee and displayed my leg.

Much to my surprise, and more to my relief, I soon was in a car.

The driver was a man of about 25 and a little on the heavy side. His hair was a little shaggy and very yellow. He looked like he had gone about 2 days without shaving, although he had a full moustache.

"Interesting way you have of getting rides," he said, not looking too amused.

"Well, with so much competition, I had to do something that made me seem worth picking up." I laughed.

Soon we had left Cheyenne behind us and we had acquired another passenger.

"Hi. I'm Dave," he said when he jumped in. "I've been waiting there for about 5 days now. I was beginning to wonder if people were in those cars or were they just androids."

A little more conversation revealed that the driver, Cuddy, was going to Omaha, and Dave was getting off somewhere in the middle of Nebraska.

Dave quickly told us why he was going to Nebraska.

"They've got a helluva lot of good dope growing wild. So I'm going there to pick my ass off for the next few days and hitch back to Fresno and sell it all. I should be able to make a few hundred easily."

"Isn't that risky?" Cuddy asked.

"Naw," Dave replied. "Not if you know how to do it."

"I thought Nebraska weed was bad," said Cuddy.

"Some of it is, but I've gotten good stuff every year I've taken this trip. And this is my fourth time."

"Have you ever done window pane?" Cuddy asked.

Dave let a smile play around his lips as he nodded yes. "That stuff is amazing, if you can get hold of the pure stuff."

"I had some really good stuff when I passed through Vegas."

"Vegas has a lot of good dope," Dave informed us. "Too bad all the chicks are dogs."

"Yeah," Cuddy agreed. "How are the chicks in Fresno?"

"Dave's smile returned as he said 'They are out of this world, man. And every one of them wants to get laid.'"

I didn't have an awful lot to contribute to this conversation.

"Well," Cuddy said, "I'll be sure and hit Fresno next time around."

"Have you ever been to San Diego?"

"You bet. The chicks there are great."

"Hey, Horizon, how are the chicks in Boston?" Dave asked me.

"You know," I told him, "I was sort of expecting a question like that. You're asking the wrong person."

"Why is that?" Cuddy asked me.

"Well, for one thing, I'm Gay."

"Really?" asked Cuddy.

"Have I ever lied to you before?" I asked.

"I guess not," he said.

There was a pause.

"You're really gay?" he said.

"Yup. I'm really gay."

"Have you got any beer?" Dave asked.

Soon an hour had elapsed and Dave and I were exchanging hitchhiking stories. Then Dave noticed my guitar.

"Can you play that thing?" Dave asked me.

"Sure can," I said as I pulled it out of its case.

"Well. Let's get a little music going."

"OK," I replied and I started to make some music. I played a few original tunes and they went over pretty well, so I decided to try out a few of my "gay" songs. I played a song called "Senior Prom," which tells a story about me taking a guy to my high school prom. When I was through, they both applauded. Their reaction was excellent.

"I really liked that," Cuddy said. "Have you got any more songs like it?"

"You mean about being gay?"

"Yeah."

I then played a song called "Honest to God I'm Gay," which they responded to even better.

"Well, my throat's pretty dry so I think I'll hang it up for now," I said as I put my guitar to bed.

Soon another half-hour was behind us and Cuddy was telling us why he had gone to California.

"My wife and I used to not be married, and we just lived together. Everything was great so we decided to get married. Then everything went downhill. We started fighting and shit like that, you know, so I went out to California to get divorced. Now I'm goin' back. Her brother is moving in with us, too, which should help some. He's a good kid."

"Do you think getting a divorce will solve everything?" I asked him.



"I don't see why not. We were doing great up until we got married."

"Well, maybe," I said, "but I would think the problem would go deeper than that."

"Well, suppose you..." Cuddy was rudely interrupted by the back tire, which picked this moment to blow up.

We pulled over and got out to examine the wheel. The tire was torn to shreds. But we were all laughing. It was pretty funny.

"While you change the tire," Dave said, "I'll take a look around in some of the fields around us. There should be something." And he was gone.

Cuddy and I went around back to the trunk. As we searched for the jack, he turned to me and said, "You know, Horizon, those songs were really good. I really liked them." I was about to humbly thank him when he said "I'm gay too, you know."

I stared at him for a minute, trying to put the pieces all together.

"What about the chicks in Fresno?" I asked him.

He shrugged and looked at the ground. "I don't know. That's just what I do."

"Are you happy?" I asked, knowing what the answer would be.

He shook his head, "No."

I nodded sympathetically. "Does your wife know?"

"Yeah," he said as we took off what was left of the old tire. "That's why we got a divorce. She knew I was gay before we got married. She thought it was a phase and I really did love her, so we thought we'd try it. But her brother and I became Lovers..."

"The one the two of you are living with?"

"Yeah. When we became lovers she thought it would be too much, so we decided to no longer be married. But she still wants to live with me. She also wants to stay with her brother."

"And the three of you live together?" I asked, disbelievingly.

"Yeah."

"Well, you'll just have to have me over for tea sometime. This is one arrangement I'd like to see. Why didn't you something in the car? I don't think Dave would have cared. He certainly didn't care that I was gay."

"I just don't like telling people."

"Why?"

"I don't know." He paused and stared at the ground. "I don't know."

There was a pause that was broken by a scream in the distance. It was Dave. Soon he was next to us waving an enormous pot plant.

"Look at this mother! It was the only one around, but it's ours. I got

(Continued on page 16)

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Lance Loud



and MUMPS

By Bill Shawcross

Lance Loud is one of the most widely known homosexuals in this country. Three years ago Lance and the rest of his family entered our homes for an hour during each of the 12 weeks that PBS aired *An American Family*. These 12 hours — distilled from seven months of filming — painted an intimate portrait of Pat and Bill Loud of Santa Barbara, California, and their three sons and three daughters, as well as the dissolution of their marriage. This was even better than *Peyton Place* because it was real, and Lance's gayness was no secret but openly dealt with.

On March 24th and 25th Lance was at Jack's in Cambridge as singer for a new band named Mumps. The boys forming the group are all young and attractive and present one of the cleaner images to be found in a punk nouveau band. In fact, the image seems considerably straighter than that of many groups having no up-front gays. Lance is recognizable the same as the guy we met on TV but time seems to have worked its usual magic and turned him into a pleasant musician who interacts well with his fans and who is seriously into his work.

The following exclusive GCN interview was conducted between the last two sets of Thursday evening and after the final set. The group complained among themselves about not being as good as the night before, yet they were better than anyone expected. The consensus of other musicians was that the band sounded most like Sparks but with a style showing originality. Only 12 songs out of an extensive repertoire were presented on this trip up from New York.

How long have you been in a band?

I've been in bands since I was 15. Post-series, I've been in three bands, all of my own making, *Mumps* for 1½ years. This is the first time we've played live.

How did you come to play Jack's?

We rehearsed in the studio up until last May and we made a demo tape. We just sat down and recorded one day — all 12 songs. The next day the bass player and the drummer quit! So we've been looking almost a year for a right drummer and a right bass player and this really hung us up because we had certain standards that must be met — artistic schmistic.

Anyway, we had the instrumentals on one track of a two-track tape, so we had to do the vocal track without mistakes. We practiced and practiced and we recorded them in our guitar player's bathroom within two days. I then went back to Santa Barbara for my yearly home roustabout, and after returning we started advertising. We'd gone through a lot of mishaps and trials. Perhaps the lineup tonight won't be the lineup when we play here again. We got the drummer three days ago — yeah, three days ago.

Well, we weren't really good tonight — we were really good last night. It seems so easy to blame everything on fatigue, but we were so . . . The night before last we had a practice. The drummer sounded not so good, and everybody was packing to leave because we had sent the demo to Jack's and that sounded really good and they gave us a job. And we said, "We gotta take it, even if we don't have the bass player and the drummer now, we've got to take it." So we got the bass player and drummer and we just went through the songs and three nights ago I was just ready — they all left and I was the only one in New York and at midnight in a very drunken stupor I said, "I'm not going — I'm not going to show up." But we showed up and last night we were really good; tonight everybody was so exhausted and stuff because we don't have the money to take care of ourselves. We're up here just fending for ourselves night to night.

When will you be up again?

Up in the total sense of the word?

I mean up from New York.

That's the total sense. I think we'll be up. Jack's has actually asked us back . . . they might take it back after tonight, but they did ask us back after last night. Doing original material . . . when we come back we have a lot of cover songs that we're going to do. Since we are basically trying to be an original group . . .

Who writes the material?

Kristian and me. Let's have a rundown of the group. Kristian Hoffman on keyboards, little Kevin Kieley on bass (flu currently — he's from Boston — recommended to us by Orchestra Luna), guitarist Toby duPre, and Jed Plain, drums.

Why are you calling your band Mumps?

We had called it *Loud* before but it's only one-fifth me. (duPre: Mumps is the cutest disease there is!) We're going to make everyone terminal or die. Basically we chose it because it's such a blah-sounding word. If you said it 20 times to yourself, pretty soon it sounds like you're chewing a wad of cotton. We hope to insert our personalities into that unused 90% portion of the word. Mumps is as good a name as Seven-Up; it could become a household word and it's very *un*.

Do you consider yourself as being on the bar-bands circuit or do you have bigger things in mind?

Well, we don't want to be rock stars. (Hoffman: I think the bar-band circuit as long as they're going to be pleasant hosts and give us *money* and nobody else is, it's fine; as soon as the bigger clubs will take us we'll go, but for now there isn't anybody else interested.) We're not mouthing off and saying we want to be rock and roll stars, because we don't have hopes that high. What we want to do is record a record, because we are going to make the best record in the world, even if no one likes it. The rest of it, forget it — who wants to be David Cassidy.

How do you think *An American Family* has influenced . . .

It's changed my life, but it's nothing that we stand on, it's just something that I . . . I'm not embarrassed by it.

Obviously not, because you went at it with such gusto! Has it made any significant difference in your ability to work as a musician in terms of bookings?

I'm actually finding it to be a deterrent factor, but I would never be ashamed of it — I liked it and I'm proud that I did it. (Hoffman: But specifically with regard to work it is a damnation as well as a help. People come in and have a preconception of what you're going to be, of course; if you don't fit into that they're very upset.) And we have a faintly obnoxious image — there are a lot of Lance Loud fans that have gone away heartbroken from this show.

Certainly from watching *An American Family* one would never be able to form any solid impression of what your music ought to sound like. There is nothing about that experience directly related to this one.

People don't think in those terms. They expect something but they don't know what it is . . .

In *American Family* you projected the image of a teenage screaming faggot, whereas now you come across as considerably more mature and with more of an idea of what you're up to.

I would attribute any machoness to a trend of the times, although I would attribute any effeminacy to a trend of those times — the era of the Cockettes. I grew up when they were still incredibly new and exciting, and later on David Bowie. Everyone's influenced by the trend of the times. A drag homosexuality was very much in vogue then.

Could you say something about your lyrics.

Kristian and I write all the lyrics and songs. Ours are succinct and to the point. They deal with one of the most unexplored areas of rock and roll. It was dealt with briefly in the Alice Cooper era when he sang "I'm 18 and I can do what I want" and all that stuff. Our lyrics are all from personal experience and all the things that a slightly older brother would tell a younger brother and the younger brother would never listen to, but they were the truth and so obvious. But the younger brother is so worried about the details of society.

The last song we did tonight, "Teach Me," we wrote because I can never really get into the "in-crowd" thing — I could never be phony enough on a totally indebted level. I could be very phony with crowds and stuff on a superficial level where it is accepted that phoniness is a joke, but no one ever does that. You can't make fun of yourself. No one ever makes fun of himself and that's what we're doing. "Teach Me" deals with yanking someone so incredibly supercool and they say, "Teach me what you want me to be. I'll do anything, just let me be hip." You know, all that ridiculous stuff. We capsulize all the songs by saying they're teenage anthems. We're very religious I think.

Let's nail down a couple of points . . .

About gay stuff.

Yes. First, how many members of your group are gay?

To be honest, two members are straight and two are "asexual" — too smart to be either. Even so, everyone feels nervously well at home with the gay scene. But the thing is that we . . . because of my homosexuality . . . I mean my whole life isn't sexuality, and being a media item created specifically for that purpose — a queer for the publications — could have killed me. It could have really just finished me right off.

On another matter, we wanted to go to 15 Lansdowne Street. I really hate disco and I hate gay discotheques. I don't like any manifestation of gay consciousness. I think gay people are selling themselves cheap and I think they sucker themselves. I don't want to make any statements, but I think they settle too easily and it makes me sad. Gay people were originally meant to be tormented, to evoke creativity — you know all artists . . . it's stereotypical and yet surprisingly

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Tennessee Williams

A Review by Michael Bronski

In 1940, when his first major play, *Battle of Angels*, was closing out of town, Tennessee Williams protested that he had put his heart into the play. The director, Margaret Webster, told him, "You must not wear your heart on your sleeve for daws to peck at." Since then Williams and the daws have gotten bolder.

Our foremost American playwright, Williams has always had trouble with critics. His major works of the late 1940s and throughout the 50s received favorable reviews but there was always something hesitant in the praise — the plays were not "nice," they were too frankly sexual, too brooding, too "adult" for people to feel comfortable with them. His work of the 60s, admittedly flawed, was met with harsh criticism.

But Williams is not a critics' playwright; he has had long periods of great popular success; the bulk of his plays have been made into films, and for years his name was a household term connoting something "southern," sordid, undoubtedly sexual. Being something of a personality he was in and out of newspapers — a conversion to Catholicism, overdoses of drugs, a *social faux pas* here and there connected with his drinking; people knew who he was, and everyone knew he was a homosexual. No one said it, at least not in print, but he never tried to hide it, and on some level it may have formed a basis for both the critical and the public responses to his work.

For many gays, Williams represented something quite different. In a period when *My Fair Lady* could run almost indefinitely, and Ike and Mamie were ensconced in the White House, and God knows what rumors were circulating about Alger Hiss and the "commies," here was a homosex-

ual who had made it, who was fairly open about his sexuality, who was at times pathetic — but who always made a resounding comeback, and who wrote, and wrote beautifully, about real people with real problems. Not the kitchen sink realism of Odets and Miller and Chayefsky but an elevated poetic realism dealing with sex in an open and honest way; what is more, while heterosexual playwright Arthur Miller was creating female characters who were no more than mere appendages to nebulous men, Williams created a gallery of complex, fully realized female characters, perhaps a first in the American theater.

Now he has written his *Memoirs*. Originally titled *Flee, Flee, the Sad Hotel* (from a Wallace Stevens poem), the name changed when its author decided his life has been more of a merry hostile than a sad hotel. His book is not the poetic stuff of which his plays are made; it is a series of recollections, loosely chronological, punctuated with asides to the reader and lots of rhetorical questions.

It is a shame the book is not better. It would have been wonderful for the memoirs to have had the poetry of "The Night of the Iguana" or the passion of "Orpheus Descending" — but instead there is the chatty style of Hedy Lamarr's *Ecstasy and Me*.

There's nothing wrong with that — it's Williams' life and he can recall it any way he chooses — but what is disappointing is that the book is sloppy, repetitive and in desperate need of an editor — although he has since claimed it was edited too much, making the sexual encounters add up to a bulk he had not intended.

In his introduction Williams says he wrote the book for money. But people can and do write for money without

(Continued on page 16)



Tennessee Williams with his friend and representative Bill Barnes (from *Memoirs*)

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Williams' Book

(Continued from page 15)

compromising their artistry.

Amidst the mess there are some interesting moments. On the chit-chat level there are stories about such likely and unlikely friends as Tallulah Bankhead, Gore Vidal, Anna Maganani, Fidel Castro, Thornton Wilder and Jean-Paul Sartre. Williams handles most of this with aplomb, emerging as a likeable man but also an emotional and physical wreck.

His life has not been easy: the two major loves of his life died; his sister Rose has endured extreme emotional crises, and Williams' own health has been bad. Most of this elicits sympathy, not empathy, from the reader. There are times when one could not imagine what else could possibly go wrong — but something does — if it's not the critics' venom it's the poison of the pills, the alcohol. Williams parades

his life as a mixture of *Back Street* and *The Perils of Pauline*; very rarely does he demand our involvement; these are sad/funny stories told slidingly from a bar stool. The whole thing smacks of self-pity.

Whatever *Memoirs* is not, it is still a work written by America's leading (acknowledged) homosexual writer. For gay readers the directness of his homosexuality is refreshing. It may be trashy, sleazy; the quality may be embarrassing, the intent dubious — but there is fascination in reading about "another faggot." As Adrienne Rich says in her unpublished poem "Hunger": "Until we find each other we are alone." Here is a rightfully famous person writing, "... the last thing I'd do is jump out a window because I'm homosexual, not unless I was forced to be otherwise."

The straight press, on the other

hand, as always, has shown a somewhat different attitude towards "it." This is 1976, and the daws are still pecking. Two *New York Times* reviews of *Memoirs* showed the contemporary daws to be heterosexist and homophobic. Christopher Lehmann-Haupt seemed ill-at-ease with handling the book, particularly the accounts of the author's sexuality. He accused Williams' of "flaunting" his homosexuality, he admitted to being "staggered" by the playwright's sexual candor. He cited sections of the book in a way that suggested Williams to be callous, even cruel. He talked of Williams' "hostility towards women, which seems to manifest itself in the too extreme solicitousness toward his sister and mother." What does that mean?

Playwright Jack Richardson's review, also in the *Times*, contained an even more insidious misreading of Williams: "Williams is too cultivated a man to make politics out of his passions or a social science out of

personal preference." A polite and generous statement potentially, but one that is not at all true. Throughout the book (and these passages constitute the better parts) Williams shows a keen sense of homosexual oppression, its causes and its effects upon the gay community. "There is no doubt in my mind," states Williams, "that there is more sensibility — which is equivalent to more talent — among the 'gays' of both sexes than among the 'norms.' Why? They must compensate for so much."

In a sense one has to admire Williams' nerve, his audacity, in publishing these memoirs. By being so blatantly homosexual he has dared to force the critics and reading public to deal with certain issues, both in the human condition and his particular human condition. It is exciting to think that high school students may read this book while grinding out that term paper on *The Glass Menagerie*. I wish I had it to read in high school.

Thumb

(Continued from page 12)

some papers. Finish up the tire and let's get toking!"

The tire was soon changed and we were back on the highway.

While Dave tried to roll a joint, I tried to bring up the subject of sexuality, in hopes that Cuddy would reveal himself to Dave. It was easy to do, too. All I had to do was tell a few hitchhiking stories. Dave responded by telling a few stories of his own, but Cuddy remained silent, except to laugh when it was appropriate.

Another hour was behind us and Cuddy still hadn't revealed himself.

"Well," Dave said after a second joint was passed around, "I'm gonna

be turning at the next exit. I planted some seeds not too long ago, so there should be quite a harvest."

"I'm turning soon, too. But I'll be going almost to Omaha on Rte. 30 so you can ride with me until then, if you want, Horizon."

"Fine," I said, starting to fight the sleep that was attacking me.

We dropped Dave off and soon after that I was falling asleep. I wanted to find out more about Cuddy, but I was too tired to start a conversation. I was soon asleep.

About an hour later I woke up. Cuddy was pulling into a rest area.

"I'm gonna go to sleep for a while.

In the morning we'll get a fresh start," he said.

I went back to sleep.

In the morning, I was awoken by the starting of an engine. Cuddy was pulling out of a gas station.

"Morning," he said as I sat up.

"Morning," I replied. "How far Have we come so far today?"

"About thirty miles. It's about another hundred to where I'm going."

"Great," I said. "I'll be past Chicago tonight." I drifted back to sleep.

I awoke to find our car pulled over and a police officer talking to Cuddy. I felt a little panicked until I heard him mention something about an inspection sticker.

"It's invalid," the officer said.

He gave Cuddy a ticket and soon we were off again. Cuddy hadn't said anything about himself since the night before. I began to get uncomfortable with the silence.

About 10 minutes had passed since we drove away from the police officer.

Cuddy pulled into a gas station and asked me, "Do you want to go to the bathroom?"

He must have been psychic. My bladder was about to burst. I got out and walked into the men's room. When I returned, his car was gone, and my belongings were scattered on the ground.

"Wha-!?" was all I could say. I couldn't believe he had just dropped me off there.

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COMING OUT

by Tommi Avicoli

As far back as I can remember, I've never identified with boys. As a child, I enjoyed dolls, dressing up in my mother's clothes, and playing fashion model in front of a tall mirror; when I was older, sitting home alone in my room writing faggot poems about boys I had crushes on — oh there were so many of them and how much suffering I put into those delicate poems!

You can't imagine the loneliness in high school after being singled out as effeminate and mocked daily with stigma of names like "sissy," and "faggot." It got to the point where I dreaded going to school and looked to every symptom or ache as a means of salvation from the tortures I knew I was to face in school. Nothing helped — I wanted at times to fit in, to be "one of the guys," but I couldn't make it — I wasn't rough enough, and I couldn't stand sports. They seemed to be the two major concentrated areas of discussion among the other boys — how tough one was and who was doing what in what sport. What team had won the night before was on the top of the list of required daily knowledge.

I didn't fit in. I convinced myself it was because I was better than the others — more intelligent (I was an almost straight A student), more gentle, sensitive and generally more perceptive about life. It was a great feeling to be able to gloat over some new piece of information — at sixteen I got into Existentialism, via Sartre and Genet and gave up (once and for all!) all ties with Catholicism.

Still, thinking myself superior was not enough. The humiliating experiences increased — not only in school but on the street. It had gotten around

the neighborhood that I was a faggot and when I passed the group of guys who used to hang there, I would be belted from all sides by derogatory remarks.

When on the verge of breaking, I met another boy who was effeminate and together we formed a silent pact against the rest of the world. We built walls about ourselves; once he beat up someone who was bothering me. I came to rely on his company. Then one summer he was gone — living away from home and working in a far away section of the city. The only contact I had with him were occasional phone calls.

How did I survive it?

The loneliness, the humiliation? I stayed inside, within my room a lot; I also took long walks. Sometimes I cried a lot, thinking I'd never find another boy who was like me and who could love me.

I met John at the age of seventeen and almost immediately fell in love. He and I became close friends; in a sense, I used to think of him then as my "lover." At least he was the closest I came to having a lover before my official coming-out.

John and I were inseparable; we went everywhere together. We talked about living together after high school. But in the summer following graduation, everything fell through and once again I was alone. . .

I spent the greater part of my first year in college wondering about a boy named Alan, did he like me as I liked him and what should I do? Should I confess my feelings for him? It wasn't until he was preparing to leave Philadelphia that we both admitted what we felt for each other. It was too

late.

After Alan left, I joined Gay Liberation Front/Temple. In a year or so Alan would return and we would make love; then, the next morning, he would disappear again, like something I have always reached for but have

never been able to grasp. And somehow now as I remember all this I think of the time as a five year old I discovered that my cat, Scotty, was dead, killed in a fight with another cat; and how I didn't sleep for weeks thinking of him. . .

Lance Loud

(Continued from page 13)

true. There seems now to be a total numbness to problems. It's all OK. I think it isn't good to be OK. I think there should always be doubt in people's minds — worry and self-questioning.

It's one thing to know yourself and be sure of yourself, but it's another thing to think that it's OK in terms of the rest of the world. Then there's no spark of reflection or nervous energy, thinking like, "Well, maybe I should try to assert myself this way." Everybody is so cool and hip, going to bump and grind and use poppers and stuff like that. I think it's a shame. I'm all for liberation from a personal point of view — liberation in all things — and yet . . .

Did gayness prove to be any problem in getting this booking?

No. They didn't know anything about *American Family*. But then our press agents moved in and said, "Lance Loud from *American Family*," and stuff and it became Lance Loud and the Mumps, which I didn't want. Incidentally, next time we're going to play with *Orchestra Luna* — my favorite top band group. They're the only people I'll confess that we are slightly influenced by. I swear, I know these guys are the most brilliant songwriters and music creators of the 20th century. They utilize every form, mode, and style for their own cause and meaning, and they're so dedicated to a feeling of enthusiasm and hope.

I find it hard to relate Fay Wray to You Gotta Have Heart.

It's the romantic pose — I love that. That's why I don't think that things like gay lib are good in the overall aspect but only in the personal aspect. I think that the personal realization that people are gay is one thing, but more important is that gayness is only a part of someone's personality and it shouldn't be pushed across on anything but a homefront basis. And I think that *Orchestra Luna* — could I draw a parallel to that? — they're just so romantic and they're so honest about it.

MONDAYS

10:00 am — Gay News, WCAS, 740 AM.
— MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.
12 noon — N.U. GSO meets for lunch, rm. 349, Eli Center, Huntington Ave.
12 — Prayer and Rap at RI College, Student Union, Rm. 312.
5:30 pm — Women's community Health Center open house, 137 Hampshire St., Cambridge.
6:30-10 — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438
7 pm — Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075

10-11 a.m. — Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075

Mondays 6:30pm — GRAC swimming, Cambridge High & Latin. For info call 289-7678
7 pm — Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma., 756-0730
7-9 pm — Gay Switchboard, Vermont U, 802-656-4173

7:30-9:30 pm — Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center

7:30-9:30 pm — TGC Drop-In Center for Women, room L-23 Curtis Hall, Tufts
7:30 pm — DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
8:00 pm — Lesbian Rap at Women's Center, 215 Park St., NH
8 pm — Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.
8:00 pm — Lesbian rap and action group, Cambridge Women's Center basement; (617) 354-8807.
8 pm — GPC business meeting, Columbia U, Furnald Basement, Broadway at 115th St.
8-9 pm — "None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)

8 pm — GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.
8:30 pm — Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
8:30 pm — Hartford Gay Alcoholics Group (203) 522-2646.
8:30 pm — Alcoholics Together, 63 Chapin Ave., Providence
9 pm — Gay discussion group, Columbia U, Furnald Basement, Broadway at 115th St.

TUESDAYS

6:30-10 — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester

7 pm — GRAC basketball, YMCU, 48 Boylston St., Boston

7:00 pm — Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.
7:30 pm — DOB Women's Rap, 419 Boylston St., Rm. 323.

8 pm — Rap Group for gay men, 36 Bromfield St., Boston.

8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield

8:00 pm — Gay Way Radio, WBUR, 90.9 FM.
8 pm — Rap Group for gay men, CSMH, 70 Charles St., Boston

8-9:30 pm — TGC Drop-In Center for Men, room L-23 Curtis Hall, Tufts

8:30 pm — Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945

9:30 pm — Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts

9:30 pm — TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

everyweek

WEDNESDAYS

11 am — Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.

12:30-2:00 — Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.

12-8 pm — Provincetown Drop-in Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

6:30-9 pm — Gay Health Night at Fenway Community Health Center, 267-7573.

6-10 — Gay Men's Center hours, 36 Bromfield St., Boston, 338-7967

6:30-10 — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester

7:00 — Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.

7 pm — Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693

7:00 pm — Liberation Rap Group (617) 756-0730.

7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701

7 pm — MCC religious dialogue at 63 Chapin St., Providence

7:30-8:30 pm — Haverhill rap/discussion group, contact MCC-MV, Box 750, Haverhill, Ma 01830; call 374-6905

7:30 — MCC Merrimack Valley rap/discussion group, Box 750, Haverhill 01830, 374-6905

7-9 pm — Gay Switchboard, Vermont U, 802-656-4173

8 pm — Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston
8:30-10 pm — Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12 — Gay Social, Columbia U, Furnald Basement, Broadway at 115th St.
10:15 pm — "Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

12:30-2:00 — Gay People of UMass/Boston general meeting for women and men. College 2 Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.

3:30 pm — UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common.

6:30pm — GRAC swimming (See Mondays).

6:30pm — GRAC swimming, Cambridge High & Latin. For info call 289-7678

7 pm — Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730

7 pm — MCC open rap, 63 Chapin St., Providence

7 pm — Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.

7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438

7 pm — Yale Lesbian Caucus, Bingham Hall, Rm B-8, 436-8945

7:00 pm — Gay Alcoholics, St. Vincents Hospital, Worcester.

7:00 pm — Gay Support and Action Group, Bangor, Maine.

Thursdays 7:30pm — GRAC modern dance. For info call 289-7678

8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210

8:00 pm — DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.

8:00 pm — Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.

8:00 pm — KALOS, Hartford, CT, 568-2656.

8:00 pm — Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.

8 pm — HUM meets, Box 262, Fitchburg, MA 01420

8:15 pm — Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston

8:30 pm — Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center

8:30 pm — Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945

8:30 pm — New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.

9 pm — Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.

9:30-10:30 pm — Drop-In Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

FRIDAYS

6-12 — Gay Men's Center hours, 36 Bromfield St., Boston, 338-7967

6:30 pm — Bowling Cranston Bowl, Lanes 33-34

7:00 pm — Alcoholics Together, Worcester, 756-0730, 754-7817.

7:30 pm — Rap group for men & women, MGTF, 193 Middle St., Portland, Me.
8-11 pm — "Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence
8:00 pm — "Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.

8:00 pm — Health Clinic, Burbank Hospital Fitchburg, MA.
3:30 pm — B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

9 pm — Coffee House, 64 Chandler St., Worcester.

9 pm — B'nai Haskalah, Gay Jewish services, doors open 8:30, 131 Cambridge St., Boston, 265-6409.

SATURDAYS

1:00pm — GRAC soccer, Hatch Shell, Esplanade, Boston. For info call 289-7678

8:00 pm — Gay Support and Action, dance at 23 Franklin St., Bangor, ME.

8:00 pm — East Conn. Gay Alliance, 889-7530.

8-11 pm — "Open house at the parsonage," MCC, 63 Chapin Ave., Providence.

8:00 pm — MCC/Hartford Drop-in Center, 11 Amity, St.

10 pm-3 am — Worcester Hotline, 791-6562

SUNDAYS

10:30 am — "Closet Space," WCAS 740 AM.

1:00pm — GRAC volleyball, Hatch Shell, Esplanade, Boston. For info call 289-7678

2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.

4-6 pm — Gay Women's Group of Providence Rap. (401) 831-5184.

5 pm — MCC Boston Bible study group, 131 Cambridge St., 523-7664

5:30 pm — Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.

6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME.

7 pm — Games Night, GCN, 22 Bromfield St.

7 pm — MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)

7:00 pm — Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.

7:00 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.

7:00 pm — Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.

4 pm — MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester

7 pm — MCC Boston worship service, 131 Cambridge St., 523-7664

7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)

8-11 pm — GRAC games at GCN, 22 Bromfield St., Boston

7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT.

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Representatives wanted for Wilde Side, New England's free gay voice, Conn., N.H., Vermont, Maine. 617-566-1313. Female or male physicians needed to work in an established medical clinic for gay people in N.Y.C. Please call 212-859-1707 for info.

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Organizations

AMERICA LATINA—LATIN AMERICA
Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o enuianos sus nombres y direcciones. We are interested in corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their name and addresses. Comunidad de Orgullo Gay, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

NAT'L GAY PRISONERS COALITION
would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs, #86976-132, Box 1000, U.S. Prison, Lewisburg, Pa. 17837. (Chairman of the National Gay Prisoners Coalition.)

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, Wash. 98109, (206) 282-5798. Membership \$5.00.

LUTHERANS
ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans, concerned (for gay people), Box 15592-B, Salt Lake City, UT 84115.

BOSTON BAIL PROJECT
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GAY SOCIETY OF ANGOLA
New Gay organization in Louisiana prison. Anyone interested in helping with support contact Anthony T. Smith, GSOA, PMB-71437-CBA, Angola, LA 70712.

JOIN DIGNITY
Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St. Rm. 413, Boston, MA 02116.

PRISON MINISTRY IN R.I.
We are trying to contact gay men & women in the Adult Correctional ISTI. We are seeking names of those individuals who would be interested in receiving correspondence from other gays. If you know of anyone, please contact Connie DiCenzo, c/o MCC Providence, 63 Chapin Ave., Providence, R.I. 02907.

BLACK GAY MEN'S CAUCUS
Concerned brothers should write GCN Box 9600.

PROFESSIONAL WOMEN
There must be a lot of hard-working gay professional women in the Boston area in medicine, business, academia etc. Let's for a gay professional women's organization to get to know each other, remaining absolutely discreet. Please send thoughts/suggestions to GCN Box 572.

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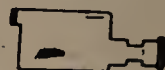
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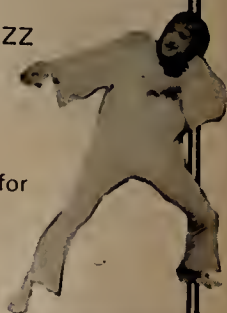
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RENT-A-CAR \$15/day plus gas. Fully insured. Must have Mass. license. Call Joe 492-0056.

Wanted

USED JOCKSTRAPS WANTED Attn athletes & locker room jocks. Will pay \$ for used, sweaty, dirty jockstraps, size small. I'll buy yours, your buddy's or any you can find left over at the gym. Raunchier the better. Will pay \$10 for 3 jocks, \$20 for 6 jocks, larger quantities considered. Let me know what you can supply and I'll make an offer. Write Thompson, 203 Loudon Rd., B2/A24, Concord, N.H. 03301. You get 'em, I'll buy 'em, used & sweaty.

Quick Gay Guide

BOSTON AREA [area code 617]

Access (Cambridge Hotline) 661-3900
Adolescent male rap session, 4-6 pm 227-8587
B'nai Haskalah (Gay Jewish group) 265-6409
Black Gay Men's Caucus, GCN, Box 9600
Boston Lavender Theatre:
Women's group 492-5220
Men's group 440-5220
Cambridge North/Brattle Gays
write c/o Gay Legislation 661-9362
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Cambridgeport Gays, c/o GCN Box 6500
Civil Liberties Union of Mass. 227-9469
Closet Space
(WCAS 740m AM) 523-1081 (492-6450)
Daughters of Bilitis 262-1592
Dignity of Boston
c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
Fort Hill Faggots for
Freedom 440-8551 or 442-6029
Framingham Unicorn Society,
P.O. Box 163, Framingham 01701
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Men's Center, 36 Bromfield St. 338-7967
Gay Recreational Activities
Committee (GRAC), c/o GCN, Box 8000
Gay Academic Union of New England,
P.O. Box 212, Boston 02101 266-2069
Gay Alert (for gay community
emergency only) 523-0368, 267-0764
Gay Media Action, c/o GCN Box 5000,
22 Bromfield St., Boston 02108 354-2079
Gay Community News 426-4469
Gay Nurses Alliance,
c/o GCN Box 251, Boston 02108
Gay People of UMass/Boston 287-1900x2396
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Legislation '76, P.O. Box 8841,
J.F.K. Station, Boston 02144
Rep. Noble's Aides 727-2584
Gay Hotline (Mon. 6-9 pm) 426-9371
Gay Youth Advocates,
70 Charles St. 227-8587
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826
Harvard-Radcliffe Gays 495-1927

Homophile Community Health Svc. 542-5188
Integrity/Boston, P.O. Box 2582, 02208
Lesbian Therapy Research Project 354-8807
Lesbian Liberation,
c/o Women's Center 354-8807
Lesbian Mothers 354-8807
Massachusetts Feminist Federal Credit
Union, 186 1/2 Hampshire St.,
Cambridge 661-0450
Sexual Health Centers of N.E., Inc.
739 Boylston St., Boston 02116 266-3444
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Av. 661-8898
National Organization for Women 267-6160
Northeastern Gay Student Org., c/o Student
Activities Office, 255 Eli Ctr. 253-5440
Other Fund, Inc. (Gay United Fund),
P.O. Box 1997, Boston 02105
Other Voices Bookstore,
30 Bromfield St., Boston 02108 426-0412
Project Place 267-9150
Fr. Paul Shanley (Exodus Center) 333-0146
Project Lambda 227-8587

Transvestites/Transgenderists:
Frances Craig, P.O. Box 291,
MIT Branch, Cambridge 02139
Transvestites/Transgenderists:
Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student Activities
Office, Medford, MA 02155 776-0921
Women's Community Health in
Cambridge 547-2302

EASTERN MASSACHUSETTS [area code 617]

Alcoholics Together/Worcester 756-0730
Clark Gay People, Box A-70, Clark U,
Worcester 01610 793-7287
Dignity/Merrimack Valley,
P.O. Box 348, Lowell 01853
Gay Activists Alliance,
c/o Postmaster, General Delivery,
Provincetown 487-3393, 487-3234, 487-3344
Gaypeople/Drop-In Center, Campus Center,
100 Elliot St., Haverhill 01830 374-0929
Haverhill, N.E.C.C. Gay Line, M 8-10 am,
T 6-8 pm, W 12-2 pm
Homophile Assistance League of Provincetown,
Box 674, P-town 02657, 158 Commercial St. 487-9633
Homophile Union of Massachusetts,
P.O. Box 262, Fitchburg 01420
MCC/Merrimack Valley, Box 750,
Haverhill, MA 01830 523-7664
MCC/Worcester 756-0730
Provincetown 24-Hour Drop-In Center 487-0387
Provincetown Homophile Assistance
League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070

WESTERN MASSACHUSETTS [area code 413]

Amherst Gay Hotline (Men & women) 545-0154
Clark Gay Alliance, Box A-70, Clark Univ.,
Worcester 01610
Dignity/Springfield, P.O. Box 488,
Forest Park St., Springfield 01107
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
People's Gay Alliance,
UMass/Amherst 545-0154
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Valley Women's Center, Northampton 586-2011

RHODE ISLAND [area code 401]

Alcoholics Together, 290 Westminster St.,
Rm. 510, Providence 274-4737
Dignity/Providence, Box 2231,
Pawtucket 02861 754-6029
Gay Women at Brown U, Providence 863-2189
Gay Women of Providence 831-5184
Homophile Community Health Service,
Providence 274-4737
MCC Coffee House, Providence 274-1693
MCC/Providence, 63 Chapin Ave. 274-1693

CONNECTICUT [area code 203]

East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale,
2031 Yale St., New Haven 06520 436-8945
Hartford Gay Counseling 522-5575, 523-9837
MCC/Hartford 232-5110, 522-5575
Gay Switchboard 522-5575
Institute of Social Ethics/National
Gay Archives, 1 Gold St.,
Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
The Church of the Eternal
Flame Universal 527-2656
Wesleyan Gay Alliance, c/o Wesleyan
Women's Center, Wesleyan Sta.,
Middletown 06457

NEW HAMPSHIRE [area code 603]

Seacoast Area Gay Alliance, Box 1424, 431-8209
Portsmouth 03801 436-7196, 431-4350
Women's Group, PO Box 137, Northwood 03261
(Do no use "gay" on any mail to this group)

VERMONT [area code 802]

Counseling for Gay Women & Men,
c/o Vermont Women's Health Center,
158 Bank St., Burlington 05401 863-1386
Gay in Vermont, Box 3216, N. Burlington Sta.,
Burlington 05401 862-2397
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504

MAINE [area code 207]

Gay Support & Action, P.O. Box 110,
Bangor 04401
Maine Freewoman's Herald, 193 Middle St.,
3rd floor, Portland 04111 774-6071
Maine Gay Task Force, 193 Middle St.,
Portland 773-5530
Maine Gay Task Force Newsletter,
P.O. Box 4542, Portland 04112 773-5530
Gay People's Alliance, 92 Bedford St., Uni-
versity of Maine, Portland 04103 773-2981x535
The Wilde-Stein Club, Memorial Union,
University of Maine, Orono 04473

new york [city and state]

Gay Citizens Alliance of Syracuse,
Lambda Center, 503 South Geddes St.,
Syracuse, N.Y. 472-3917
Capital District Gay Comm. Council,
P.O. Box 131, 332 Hudson Ave.,
Albany 12210 (518) 462-6138
Dignity, P.O. Box 1554, N.Y.C. 10022
Dignity/Rochester, P.O. Box 8295, Rochester
Gay Activists Alliance, P.O. Box 2,
Village Sta. 10014 (212) 677-6090
Gay Alliance of The Genesee Valley, Inc.,
713 Monroe Ave.,
Rochester 14607 (716) 244-8640, 244-9030
Gay Brotherhood of Rochester, 713 Monroe
Ave., Rochester 14607 (716) 244-8640
Gay Community Service Ctr.,
1350 Main St., Buffalo 14209
Gay Liberation Front/U. of R., Todd Hall,
River Campus, U. of R., Rochester
14627 (716) 275-6181
Gay Media Coalition, c/o The Women's Center,
243 W. 20th St., NYC 10011 924-9434
Gay Men's Health Project,
247 W. 11th St. 691-6969
Gay Switchboard 924-4036
Gay & Women's Alliance for
Responsible Media, 370 Lexington Ave.,
Suite 416, NYC
Lambda Legal Defense and Educ. Fund Inc.,
145 E. 52nd St., NYC 10022 758-1905
Lesbian Feminists Liberation, c/o Women's
Center, 243 W. 20th St., NYC 691-5460
Lesbian Resource Center (formerly GROW)
713 Monroe Ave.,
Rochester 14607 (716) 244-9030
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St.,
NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner of 7th
Ave.), Sunday worship 7 pm 691-7428
National Gay Task Force,
80 Fifth Ave., Rm. 506, NYC 741-1010
Oscar Wilde Memorial Bookshop,
15 Christopher St. 255-8097

April 6 thru 14



6 tues

Boston — WBUR-FM 90.9 hosts Gay Way featuring Sandy Reder speaking on "Health Issues for Gay People."

NYC — GAA plans protest of homophobic panel discussion, 7:30pm, NY Academy of Medicine, 5th Ave. & 103rd St. ALL OUT!

7 wed

NYC — General Membership Meeting of Gay Social Services Alliance at 8pm at 345 West 21st., Apt. 1-A. Info call 553-5577.

Cambridge — Women's Community Health invites all women to join (form) a self-help menopause group. Call 547-2302 to register.

Cambridge — Today is the first performance of "Jumping Off the Roof" at Caravan Theatre, 1555 Mass. Ave.; info call 868-8520.

Durham, NH — MCC/Merrimack Valley joins with SAGA, GSO, DOB-NH, and others to present Paul Brockelman at 7:30 at Univ. N.H., Memorial Union Bldg. (ask at desk for room number). All welcome.

8 thur

NY — "Outreach," channel 13's 3-hour gay television show, will repeat at 10pm.

Boston — Last three performances of "A Portrait of Oscar Wilde" at Paulist Center, 5 Park St., 8pm; info call 426-5908.

NYC — Gay People's Union, NYU present impressionist film "Loft Boys," 8:30, rm 408, Loeb Center, NYU.

Boston — A demonstration with singing and guerrilla theatre to protest the imprisonment of Jill Raymond and others for refusing to cooperate with grand juries will be held at Park Street Subway at 12 noon followed by march to Post Office Square.

9 fri

Amherst, MA — PGA sponsors dance at Farley Lodge at 9 pm. \$1 donation, bring refreshments and friends.

Cambridge — Chris Williamson in concert at Sanders Theatre, Harvard, 8pm. Info call 876-5310.

Boston — B'nai Haskalah special meeting for all people, services begin 9pm, at 131 Cambridge St.

Athol, NY — A Woman's Place holds weekend workshops, this week "Lesbian Growth Weekend." For info, contact AWP, Athol, NY 12810 or call (518) 623-9541.

10 sat

NYC — Gay People's Union, NYU present "Munchkin Disco," Top of the Park, Loeb Center, Washington Square South, 9:30-1:30.

Northampton, Ma — Lesblan Gardens Coffeehouse, 200 Main St., June Arnold, author, will read from her work, 8pm. \$2 admission, all lesbians welcome.

Boston — GAU-NE holds conference today and tomorrow at Northeastern University, Ell Student Center, 360 Huntington Ave; papers and theatre. Registration begins 10:30am.

11 sun

Hartford, CT — Champagne reception for Sen. Betty Hudson at "Hill Center," 350 Farmington Ave., to raise money for next year's gay rights bill. \$5 donation requested.

Boston — "Gay Perspective" is part of the weekly Telegraph Beacon Star on WTBS-FM, 88.1. Show is 6-9, gay part from 6:15 to 6:45. Beginning of gay culture, music featuring Jade & Sarsaparilla.

13 tues

Boston — Integrity (Gay Episcopalians) second discussion on Aging and the Gay Person, 7:30pm, Emmanuel Church, 15 Newbury St. All invited.

14 wed

Cambridge — North Cambridge Gay Men's group monthly meeting and social at 8pm. Bring friends and munchies. Info call Steve 661-7574, or Joe 661-9362.



Submit Calendar items to Calendar Editor, GCN, by noon on Wednesday prior to date of publication.